OF THE

Existence of GOD,

AND OF THE

Immortality of the Soul,

With the Recompences of the future state:

For the Cure of INFIDELITY, the Hettick Evil of the Times.

By William Bates, D.D.

Πάντες συμφωνέσιν δι σοφδι, έαυτες έτω σεμνίωδοντες, ώς νές όξι βασιλεύς ήμιν δυρανέ κλ γής.

Plat. in Phileb.

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THE TENEDRAL SESTINGUES OF THE SECONDARY OF THE SECONDARY

THE PREFACE.

HE usual Method whereby the Enemy of Mankind trains

fo many into his bloody fnares, is by enticing the lower Faculties, the Senfes, the Fancy, the Passions, to prevail upon the Will and Mind, and accordingly his motives are pleasure or pain that affect

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us from sensible things: But on the contrary, the great Lover of Souls first inlightens the Understanding to discover what is the most excellent Good, what the most pernicious Evil, and by that discovery moves the Will to pursue the one, and fly from the other, and so defcends to work upon the Affections and Senses, that with readiness they follow the direction and command of the Superior Powers in Man. These Objects being Spiritual and

and future, and therefore rais'd above the highest Regions of Sense, are only apprehended and become effectual by the evidence of Faith. As the Spartan in Plutarch after trying many ways to set a Carcass upright in a living posture, and finding that all his Endeavours were vain, it was fo fuddenly discompos'd, the head sinking into the bofom, the hands falling, and all the parts in disorder, concluded something was Wanting within, that is A 3 the

the living Soul, without which the Body has no strength to support it self. Thus the most convincing Reasons, prest with the greatest vehemence of Affection, all the Powers of the World to come are of no Essicacy upon those who have not Faith, the vital Principle of all Heavenly Operations.

We live in an Infidel Age wherein wickedness reigns with Reputation. The thoughts of the Mind are discovered by the current of the Actions. Were there

there a serious belief of the great Judgment, and the terrible Eternity that follows, it were not possible for Men to sin so freely, and go on in a War so desperate against God himself. Sensuality and Insidelity are Elements of a Symbolical quality, and by an easie alteration are chang'd into one another. Fleshly Lusts darken the Mind and render it unfit to take a distinct view of things Sublime and Spiritual. They hinder serious consideration, (espe-A 4 cially

cially of what may trouble the Conscience) by their impetuous Disorders. And which is the worst effect, the corrupt Will bribes the Mind to argue for what it defires. 'I is the interest of Carnalists to put out the eye of Reason, the prevision of things Eternal, that they may blindly follow the sensual appetite. Thus Epicurus with his berd (as one of them stiles that

* Epicuri de Grege Porcum. Her.

Fraternity) denied the Inmortality of the Soul, consonantly to his decla-

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The Pictace.

red principle that the Supreme Happines of Man confiled in the delights of Senfe. And eisas natural that the disbelief of another Nate hereafter should Arongly incline Men to follow their Licentious Pleafures. If the Soul, according to the impious fancy of those Infidels described in the Book of Wisdom, beaspark of Fire that preserves the vital heat for a little time, and gives motion to the Members, Vigor to the Senses, and Spirits for the Thoughts,

Thoughts, but is quench'd in Death, and nothing remains but a wretched heap of Ashes, What preeminence has Man above a Beaft? It follows therfore in the progress of their Reason 'tis equal to indulge their Appetites as the Beasts do. If what is immortal puts on mortality, the confequence is natural, Let us eat and drink, for to morrow we must die

Now though supernatural Revelation confirm'd by Miracles, and the continual accomplish-

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ment of Prophecies, has brought Life and Immortality into that open light, that the meanest Christian has a fuller and more certain evidence of it, than the clearest spirits of the Heathens ever had, yet because the weight of Authority is of no force with Libertines, 'tis necessary to argue from common Principles, which they cannot disavow. Indeed the Shield of Faith, and the Sword of the Spirit are our best Defence in the Holy War; but with the use

use of equal Arms, Realons against Reasons, the cause of Religion will be victorious.

Tis the design of the ensuing Treatife to discover by the light of Nature invisible objects, viz. that a Sovereign Spirit made and governs the fenfible World, that there is an Immortal Soul in Many and an Eternal state ex pectshim hereafter. There is fuch a necessary Cons nexion between these Supreme Truths, The Being of God, and future Re-

Recompences to Men, that the denial of the one, includes the denial of the other. Tis uncertain which of the two is the first step, whether Men descend from the disbelief of the future state to Atheism, or from Atheism to Infidelity in that point.

Some excellent Persons have imployed their Talents on this Subject, from whom I have received advantage in compiling the present Work. I have been careful not to build upon salse Arches, but on subsalse Arches, but on subs

stantial Proofs, and to perswade Truth with Truth, as becoms a fincere Counfellor and well-willer to Souls. And if the secure Person will but attentivehy and impartially consider, he must be convinc'd that 'tis the only true Wisdom to believe and prevent, and not venture on the tryal of things in that state, where there is no other mending of the error, but an everlasting sorrow for it. Those whose Hearts are so irrecoverably depraved, that no motives can

can perswade to examine what so nearly touches them with calmness and sobriety, and their minds so fatally stupisfied that no Arguments can awaken, must miserably feel what they wilfully doubt of; whom the Light does not convince, the Fire shall.

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Chap. I.

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EXISTENCE

OF

GOD.

CHAP. I.

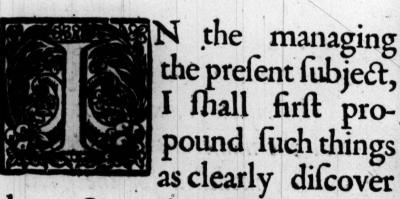
Atheism is fearful of publick discovery. Three heads of Arguments to prove the Being of GOD.

1. The visible frame of the World, and the numerous Natures in it, exactly modelled for the good of the whole, prove it to be the work of a most wise Agent. The World B

Chap. I.

The Existence

consider'd in its several parts. The Sun in its situation, motion, and effects, declare the Providence of the Creator. The diurnal motion of the Sun from East to West is very beneficial to Nature. The annual course brings admirable advantage to it. The gradual passing of the sensible World, from the excess of heat to the extremity of cold, an effect of Providence. The constant revolutions of Day and Night, and of the Seasons of the Year, discovers that a wise Cause orders them.



that a Soveraign Spirit, rich in Goodness, most wise in Coun-

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sel, and powerful in Operation, Chap. I. gave being to the World, and Man in it. This part of my work may seem needless, because there are very few, if any, declared Atheists. As Monsters remain where they are born, in the defert sands of Africa, not seen, unless sought for; so there are some unnatural Enormities that conscious how execrable they are, conceal themselves in secret, and dare not appear in open view. And of all others, no impiety is so monstrous and fearful of publick discovery as Atheism. But, The fool saith in his heart, there is no God. He secretly whispers in contradiction to Nature, Reason, Conscience, Authorities, there is no supream invisible Power to whom he is accounta-

Chap. I. ble. And having thus concluded in the dark, he loses all reverence of the Divine Laws, and is only govern'd by the vicious rule of his carnal Appetites. That many in our times, even of the great Pretenders to Wit and Reason, are guilty of this extream folly, is fadly evident. They live, as absolute Atheists, only refuse the title, for fear of infamy, or punishment. It will therefore not be unseasonable to revive the natural notion of the Deity. Now to establish this Truth no Arguments are more convincing than what are level to all understandings. And those are,

I. The visible frame of the World, and the numerous natures in it, all model'd by this supream rule, the good of the II. The whole.

II. The Evidences that prove Chap. I. the World had a beginning in time.

III. The universal sence of the Deity imprest on the minds of Men.

1. The first Reason is clear and intelligible to all: for 'tis the inseparable property of an intellectual Agent to propound. an End, to judg of the convenience between the Means and it, and to contrive them in such a manner as to accomplish it. Now if we survey the Universe, and all the beings it contains, their proportion, dependence and harmony, it will fully appear that antecedently to its existence, there was a perfect mind that delign'd it, and disposed the various parts in that exact order, that one beautiful World is

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pref.lib.6.

Chap. I. compos'd of them. The *Philosopher conjectured truly, who being shipwrackt on the Island of Rhodes, and come to the shore, spying some Mathematical figures drawn on the Sand, cryed out with joy, Vestigia hominum video, I see the foosteps of men, and comforted his dispairing companions, that they were not cast into a Desert, or a place of Savages, but of Men civil and wife, as he discover'd by those impressions of their minds. And if we observe the frame of the World, the concatenation of the superior with the middle, and of the middle with the lower parts, whereby 'tis not an accidental aggregation of bodies, but an intire universe; if we consider the just disposing them conveniently to their nature and dignity, the

the inferiour and less noble de-Chap. I. pending on the superiour, and that so many contrary natures, with that sidelity and league of mutual love embrace and assist each other, that every one working according to its peculiar quality, yet all unite their operations for one general end, the preservation and benefit of the whole, must not we strongly conclude that its the work of a designing & most wise Agent?

--Pulchrum pulcherrimus ipse Mundum mente gerens, similique Boet. ab imagine formans.

To make this more evident, I will produce some Instances.

The Sun, of all coelectial Bodies the most excellent in beauty and usefulness, does in its situation, motion, essects, publish the glory of a most wise Providence. B 4 2. In

The Existence

Chap.I.

1. In its situation. The fountains of all his benefit to Nature are heat and light: with respect to its heat the Sun may well be call'd the Heart of the World, wherein all the vital Spirits are prepar'd; and 'tis so conveniently plac't, as to transmit more or less immediatly to all even the most distant parts of that vast body, by perpetual irradiations, the influences necessary for its preservation. It cannot be in another place without the disorder and injury of Universal Nature. If it were rais'd to the Stars, the Earth for want of its quickning heat would lose its prolifick vertue, and remain a carcass. The Air would be fill'd with continual oppressing vapours, the Sea would overflow the Land. If it were as low as the

the Moon, as dangerous effects Chap. I. would follow, The Air would be inflam'd by its excessive heat, the Sea boyling, the Rivers dryed up, every Mountain a Vesuvius or Ætna; the whole Earth a barren mass of Ashes, a desert of Arabia. But seated in the midst of the Planets, it purifies the Air, abates the superfluity of Waters, temperately warms the Earth, and keeps the Elements in such degrees of power, as are requifit for the activity of mixt bodies depending on them.
Besides, there is a sensible

proof of a wife Director in its Motion, from whence so many and various effects proceed. The Diurnal Motion from East to West causes the Day. The Sun is the first spring and great ori-ginal of Light, and by his pre-

fence

Chap. I sence discovers the beauties of the most of visible Objects. From hence all the pleasant variety of Colours, to which Light is the Soul that gives vivacity. Without it the World would be the Sepulcher of it self, nothing but silence and solitude, horror and Confusion. The Light guides our Journeys, awakens and directs our Industry, preserves mutual Conversation. And the withdrawing of the Sun from one Hemisphere to another is as beneficial to the World by causing Night. For that has peculiar advantages. Its darkness inlightens us to see the Stars, and to understand their admirable Order, Aspects, Influences, their Conjunction, Distances, Opposition, from which proceeds their different effects

in all passive Bodies. Now what Chap. I can be more pleasant than the Ornaments and Diversities of these Twins of time? Besides, by this distinction of the Day and Night there is a fit succession of labour and rest, of the Works and Thoughts of Men, those proper to the Day, active and clear, the other to the Night, whose obscurity prevents the wandring of the mind through the senses, and silence favours its calm contemplations.

And the constant revolution of Day and Night in the space of twenty four hours is of great benefit. If they should continue six entire Months together, as under the Poles, though their space would be equal in the compass of the Year as now, yet with publick disadvantage. The

Chap. I. shining of the Sun without intermission, would be very hurtful to the Earth, and to its Inhabitants. And its long absence would cause equal mischeifs by contrary qualities. For the nature of Man and other living Creatures cannot subsist long in travail without repairing their decays by rest. Now the succession of Day and Night in that space, fitly tempers their labour and repose. After the toilsom service of the Day, the Sun retires behind the Earth, and the Night procures a truce from business, unbends the World, and invites to rest in its deep silence and tranquillity. And by sleep, when the animal operations cease, the Spirits that were much consum'd in the service of the senses, are renewed, and united

united in assistance to the vital Chap. I. faculties, the Body is restored, and at the springing Day made fresh and active for new labour. So that the wisdom of the Creatour is as visible in the manner of this dispensation, as the thing it self. And 'tis an observable point of Providence in ordering the length and shortness of Days and Nights for the good of the several parts of the World. Under the Equinoctial Line the Earth being parcht by the direct beams of the Sun, the nights are regularly twelve hours through the Year, fresh and moist to remedy that inconvenience: On the contrary, in the northern parts, where there is a fainter reflection of its Beams, the Days are very long, that the Sun may supply by its continuance,

Chap. I. ance, what is defective in its vigour to ripen the fruits of the Earth.

The annual course of the Sun between the North and South discovers also the high and admirable wildom of God. For all the benefits that Nature re-* Obliquita- ceives, * depends on his unertemejus intel-ring constant motion through rum fores a- the same Circle declining and pernisse. Plin. oblique, with respect to the Poles of the World. "Tis not possible that more can be done with less. From hence proceeds the difference of Climates, the inequality of Days and Nights, the variety of Seasons, the diverse mixtures of the first qualities, the universal Instruments of natural Productions. In the Spring 'tis in conjunction with the Pleiades, to cause sweet showers,

showers, that are as milk to nou- Chap. I. rish the new-born tender plants, that hang at the breafts of the Earth. In the Summer 'tis joyn'd with the Dog-Star, to redouble its force, for the production of Fruits necessary to the support of living Creatures. And Winter, that in appearance is the death of Nature, yet is of admirable use for the good of the Universe. The Earth is clensed, moistened and prepar'd, so that our hopes of the succeeding Year depends on the Frosts and Snows of Winter.

If the Sun in its diurnal and annual motion were so swift that the Year were compleated in six Months, and the Day and Night in twelve hours, the fruits of the Earth would want a necessary space to ripen. If on the

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Chap. I. contrary it were so slow as dou-ble the time were spent in its return, the Harvest but once gather'd in the twenty four Months, could not suffice for the nourishment of living Creatures.

> Tis also a considerable effect of Providence, that the sensible World do's not suddenly pass from the highest degrees of heat to the extremity of cold, nor from this to that, but so gradually that the passage is not only tolerable, but pleasant. Immediate extreams are very dangerous to Nature. To prevent that inconvenience the Spring interposes between the Winter and Summer, by its gentle heat disposing living bodies for the excels of Summer. And Autumn of a middle quality prepares them for

for the rigour of Winter; that Chap. I. they may pass from one to another without violent alteration.

To attribute these revolutions, so just and uniform to Chance is the perfection of folly, * for Chance, as a cause that * φανερόν works without design, has no τέτρε αιτία constancy nor order in its ef- i τύχη λέfects. If a Dy be thrown a hun- yerai. Arist. dred times, the fall is contingent, and rarely happens to be twice together on the same square. Now the Alternate returns of Day and Night are perpetual in all the Regions of the Universe. And though neither the one nor the other begin nor end their course, twice together in the same Point; so that their motion appears confused, yet tis so

Chap. I. just, that at the finishing of the Year they are found to have taken precifely as many paces the one as the other. In the amiable Warr beween them, though one of the two always gets, and the other loses the hours, yet in the end they retire equal. And the viciflitudes of Seasons with an inviolable tenor fucceed one another. Who ever faw the various Scenes of a Theater move by hazard in those just spaces of time, as to represent Palaces, or Woods, Rocks and Seas, as the subject of the Actors requir'd? And can the lower World four times in the circle of the Year change appearance, and alter the Seasons so conveniently to the use of Nature, and no powerful Mind direct that great work? frefrequent discoveries of an end Chap. IIorderly pursued, must be attributed to a judicious Agent. The
Psalmist guided not only by Inspiration but Reason, declares,
The Day is thine, the Night also is
thine, thou madest the Summer and
Winter. But this I shall have occasion to touch on afterward.

CHAP. II.

The Air a fit medium to convey the Light and influences of the Heavens to the lower World. Tis the repository of Vapours that are drawn up by the Sun, and descend in fruitful Showers. The Winds of great benefit. The separation of the Sea from the Land the C2 effect

Chap. II.

The Existence

wer. That the Earth is not an equal Globe, is both pleasant and useful. The League of the Elements considered. Excellent Wisdom visible in Plants and Fruits. The shapes of Animals are answerable to their properties. They regularly act to preserve themselves. The Bees, Swallows, Antsdirected by an excellent mind.

The Expension of the Air from the Etherial Heavens to the Earth, is another testimony of Divine Providence. For its transparent, and of a subtle Nature, and thereby a fit medium to convey Light and Celestial Influences to the lower World. It receives the first impressions of the Heavens, and infinuating without resistance,

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conveys them to the most di-Chap. II. stant things. By it the greatest numbers of useful objects that cannot by immediate application to our faculties be known, are transmitted in their images and representations; All colours and figures to the Eye, sounds to the Ear. Tis necessary for the subsistence of Animals that live by respiration. It mixes with their nourishment, cools the inward heat, and tempers its violence.

Besides, In the Air Vapors are attracted by the Sun, till-they ascend to that height to which its reflection does not arrive, and there losing the soul of heat that was only borrowed, by degrees return to their native coldness, and are gathered into Clouds, which do not break in

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chap. II. a deluge of waters that would wash away the seed, but dissolving into fruitful showers, fall in millions of drops to refresh the Earth, so that what is taken from it without loss, is restor'd with immense profit.

The Air is the field of the Winds, an invisible generation of Spirits, whose life consists in motion. These are of divers qualities and effects, for the advantage of the World. Some are turbid, others serene and chearful; some warm and refreshing, others cold and sharp; some are placid and gentle, others furious and stormy; some moist, others dry. They cleanse and purifie the Air that otherwife would corrupt by the fetling of vapors, & be destructive to the lives of Animals. They

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convey the Clouds for the uni- Chap. II. versal benefit of the Earth; for if the Clouds had no motion but directly upwards, they must only fall on those parts from whence they ascended, to the great damage of the Earth. For moist places that send up plenty of Vapours would be overflowed; and the highest parts, to which no other Waters arise, would be unfruitful. Now the Winds are assigned to all the quarters of the World, and as the Reigns are flack or hard, they guide the Clouds for the advantage of the lower World.

The separation of the Sea from the Land, and containing it within just bounds, is the effect of Almighty Wildom and Goodness, For being the lighter Element, its natural situation is

C 4 above

Chap. II. above it. And till separated, 'twas absolutely useless as to habitation or fruitfulness. 'Tis now the convenient feat of terrestrial Animals, and supplies their Provisions. And the Sea is fit for Navigation, whereby the most distant Regions maintain Commerce for their mutu-

al help and comfort.

The Rivers dispers'd through the veins of the Earth, preserve its beauty, and make it fruitful. They are always in motion, to prevent corrupting, and to visit Teveral parts, that the labour of cultivating may not be in vain. And that these Waters may not fail, the innumerable branches spred through the Earth, at last unite in the main body of the Sea. What they pour into it, through secret chanels they derive

rive from it, by a natural per-Chap. II. petual circulation, not to be imitated by Art. In this we have a clear proof of the Wisdom and Goodness of the Creator.

That the Earth is not an equal Globe, but some parts are rais'd into Hills and Mountains, others sunk into deep Valleys; some are immense Plains, affects with various delight, and is useful for excelent ends: not onely for the production of Minerals, of Marble * Ne Sylve and Stones requisite for Build-quidem bonidiorgs nature ings, but for the thriving of se- facies Mediveral kinds of Grain and Plants cinis caret. sacra il a parenthat are necessary for Food or te rerum om-* Medicine: for some love the nium, nus-Shade, others the Sun; some flou- quam non remedi i disporish best on Rocks and Precipices, nente bomini, others in low moist places; some ut Medicina delight in Hills, others in Plains. litudo. Plin. Chap. II. Thus by the unequal surface of the Earth, is caused a convenient temperature of Air and Soil for

its productions.

Add further, The Wildom of the Creatour is discovered by observing the league of the Elements from whence all mixt bodies arise. Of how different qualities are Earth, Water, Air, Fire? yet all combine together without the destruction of their enmity, that is as necessary to preserve nature as their friendship. Can there be imagin'd a greater discord in the parts of the Elementary World, and a greater concord in the whole? To reduce them to such an equilibrium that all their operations promote the same end, proves that there is a Mind of the highest Wisdom, that has an absolute Dominion over all things, and

and tempers them accordingly. Chap. II.

If we come to Plants and Flowers, Who divided their kinds, and form'd them in that beautiful order? who painted and perfum'd them? how doth the same Water dye them with various Colours, the Scarlet, the Purple, the Carnation? what causes the sweet Odors that breath from them with an insensible subtilty, and diffuse in the Air for our delight? from whence proceed their different vertues? These admirable works of Nature exceed the | imitation | Est igitur and comprehension of Man. Tis id quo illa conficiuntur, clear therefore they proceed bomine melifrom a Cause that excels him us. Id autem in Wisdom and Power. That dixerimquam some Plants of excellent vertue Deum? Tull. are full of prickles in their stock denat. deor. and leaves, to protect them from Beafts that would root them up,

quid petius

endo aculeis. telisque armando, remediis, ut tuta Ita hoc quoq; quod in iis odimus, hominum causa excogitatum eft.Plin.l.22.

Chap. II. or trample on them, an * Atheist acknowledg'd to be the effect of Providence. The same Wisdom preserves the Seed in the Root under the flower, and prepares the & salva sint. numerous Leaves of Trees, not only for a shadow to refresh living creatures, but to secure their Fruits from the injuries of the weather. Therefore in the Spring they shoot forth always before the fruits are form'd. And tender delicate fruits are cover'd with broader and thicker leaves than others of a firmer substance. In Winter they cast their leaves, are naked and dry, the vital sap retiring to the root, as if careless of dying in the members to preserve life in the heart, that in the returning Spring diffuses new heat and spirits, the cause of their flourishing and fruitfulness. The season of Fruits

Fruits is another indication of Pro-Chap. II. vidence. In Summer we have the cool and moist to refresh our heats, in Autumn the durable to be preserved when the Earth produces none.

If we observe the lower rank of Animals, their kinds, shapes, properties, 'tis evident that all are the Copies of a deligning Mind, the effects of a skilful Hand. Some of them are fierce, others familiar; some are servile, others free; some crafty, others simple, and all fram'd conveniently to their Natures. How incongruous were it for the Soul of a Lion to dwell in the body of a Sheep, or that of a Hare to animate the body of a Cow? It would require a volume to describe their different shapes, and fitness to their particular natures. Besides, creatures meerly, sen**fitive**

Quid est in bis in quo non nature ratio intelligentis appareat? Tull.

Chap. II. sitive are acted so regularly to preserve themselves & their kind, that the reason of a superiour Agent I shines in all their actions. They no sooner come into the World but know their enemies, and either by Strength or Art secure themselves. They are instructed to swim, to fly, to run, to leap. They understand their fit nourishment, and remedies proper for their Diseases. Who infuled into the Birds the art to build their nests, the love to cherish their young? How are the Bees instructed to frame their Honycombs without + hands, and in the dark, and of such a figure that among all other of equal compass and filling up the same space, is most capacious? The consideration of their Art and Industry, their political Government and Pro-

† Quis non stupeat boc fieri posse sine manibus? unlla interveniente doctrina banc artem nasci.

Providence, and other miraculous Chap. II. qualities, so astonish'd some great Quid non Wits, that they attributed some- Divinum bathing divine * to them.

bent nisi quod moriuntur? Quintil.

Esse Apibus partem divinæ mentis, & Virgil. haustus

Ætherios dixere---

---- some there are maintain That Bees deriv'd from a Cœlestial strain, And Heavenly race.

What moves the Swallows upon the approach of Winter to fly to a more temperate Clime, as if they understood the Celestial Signs, the Influences of the Stars, and the Changes of the Seasons? From whence comes the fore-fight of the Ants to provide in Summer for Winter? their occonomy fervour,

Chap. II. vour, their discretion in assisting one another, as if knowing that every one labour'd for all, and where the benefit is common the labour must be common; their care to fortifie their receptacles with a banck of Earth that in great rains, it may not be over-Howed, have made them the fit emblems of prudent diligence.

This is excellently described

by Virgil.

Ac veluti ingentem formicæ farris acervum,

Cum populant, Hyenis memores, tectoque reponunt,

It nigrum campis agmen, prædamque per herbas

Convectant calle angusto, pars grandia trudunt

Obnixa frumenta humeris, pars agmima cogunt,

Casti-

Castigantque moras. Opere omnis se-Chap. II.

So when the Winter-fearing Ants invade

Some heaps of Corn the Husbandman had made:

The Sable Army marches, and with Prey

Laden return, pressing the Leafyway:

Some help the weaker, and their shoulders lend;

Others the Order of the March attend,

Bring up the Troops, and punish all delay.

How could they propound such ends, and devise means proper to obtain them? Tis evident from their constant and regular actings, that an Understanding above man's, who often fails in his defigns,

The Existence

Chap. III. signs, imprest their unerring in-stincts, and directs their motions.

CHAP. III.

The Body of Man form'd with perfect design for Beauty and Usefulness. A short description of its parts. The fabrick of the Eye and Hand admirably discovers the Wisdom of the Maker. The erect stature of the Body fitted for the rational Soul. Man by speech is fitted for society. How the affections are discovered in the Countenance. The distinction of Persons by the face how necessary. The reasonable Soul the image of a wife and voluntary Agent.

Will now briefly consider Man, with respect to both the parts of his compounded nature, wherein are very clear evidences of a Chap.III. wise Maker.

The Body is the most artificial of all perishing things in the World. Tis justly called the store-house of proportions. Tis equally impossible to add any thing but what is superfluous, or to take aaway any thing but what is necesfary. How many internal parts diverse in their qualities and figures, are dispos'd with that providence, that all operate according to their proper Natures, and not one can be, I do not say better, but tolerably in any other place, as well for its special as the common benefit? All are so justly ordered, with that mutual dependence as to their being and operations, that none can be without the whole, nor the whole without it. So that if with attentive Eye

The Existence

Chap. III we consider this, it might seem I that in making the Body the design was only respecting conveni-ence and profit: But if we turn our thoughts from that which is within this unparallel'd Piece, and regard the various forms and stru-Eture of the outward parts, the graceful order that adorns them, we might imagine that the Maker only designed its regular visible * Platonis beauty. * As Phavorinus compa-

Oratione ver- ring the Writings of two famous bum aliquod Orators, observed, that if one word elegantia de- be taken from a l'entence of Plato, you spoil'd the elegance, if from Lycias, the sense. So the taking traxerit, si ex Lysia de tArist. Gal. away the least considerable part Sententia. Σοφετινός δη- from the Body, spoils its comliνιμα ετιμενακιας ness, or usefulness. † Two great Esi occias, x) Philosophers have lest excellent Juiaμεως " Discourses of the parts of the Boέμεν κατος keuil. Gal. de dy, justly esteemed among their most ix.. term.

most noble works. Galen after Chap.III. an exquisit observation of the Symetry of this Fabrick, challeng'd the Epicureans, to find but one of all the numerous parts that compose it, the least Vein or Fibre, that was not serviceable for its proper end, or might be better if chang'd in its form, temperature or place, and he would embrace their opinion, that Chance was the Authour of it. And for this reason, he says, that by describing the use of the parts, he compos'd a true Hymn in praise of the wise Maker.

What knowledg is requisit to describe all that is wonderful in it? the contempering the differing humours in just weight and measure, the inviolable correspondence establisht between all the parts for the performance of na-

Chap. III tutal, vital and animal operations?
To touch upon a few things. The

To touch upon a few things. The Stomach that by an unknown virtue prepares the nourishment, the Heart and Liver the two Seas of blood; the one more gross, the other more refin'd and spirituous; the Veins and Arteries their infeparable companions, that diffuse themselves into innumerable rivolets, and convey the blood and spirit of Life; the Nerves the secret channels, that from the Brain derive the spirits of sense and motion; the Muscles that give it various motions; the fleshy parts of different substance and quality according to their various Offices; the Membrans in that diversity, some finer, some thicker weav'd according to the quality of the part they cover; the inward fat that preferves the warm Bowels from

wherewith the instruments of motion are oiled and made nimble and expedite; the Bones that support the building of such different forms, proportions, qualities, and so fitly joyn'd: these are a full conviction that a Divine Mind contriv'd it, a Divine Hand made and fashion'd it.

I will more particularly confider the curious fabrick of the Eye and Hand. The Eye is a work of such incomparable Artifice, that who ever understands it, hath a sufficient proof of his Skill that form'd it. This is most evident by dissecting it, and representing the parts separate one from another, and after reuniting them, and thereby discovering the Causes of the whole Composure, and of the Offices proper to every part.

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The Eristente

Chap.III.

That that may be understood without seeing it, is that there is no member in the whole Body compos'd of more parts, nor more different, nor ordered with more exact wildom between themselves in one frame. Their situation is so regular and necessary, that if any of them be never so little displac't, the Eye is no more an Eye. It includes three Humours that are transparant, and of different thickness, the one resembling Water, the other Glass, the other Chrystal, and from them borrow their names: to vary the place, the distance, the less or greater thickness, the figure that is peculiar to each of them would render the Eye altogether useless for seeing: for the refractions of the light that enters through the pupil would be disordered; and the rays not be united

united in a point, to paint in the Chap.III.
Retina, the images of visible objects, which is the last disposition from whence the act of seeing follows. Several tunicles involve it, one of which is perforated (as much as the little Circle in the middle that is called the pupil) to give open passage to the images Howing from their objects. The Muscles by their agency raise or cast down, turn or fix it. The Nerves fasten'd to the Brain, convey a supply of spirits for the sight, and transmit the representation of all visible objects without confusion to the internal senses.

If we consider the Hand by the most exact rule of proportion, 'tis evident that its substance and shape are most conducive to beauty and service. If the Fingers were not divided, and separately moveable,

Chap.III. moveable, but joyn'd together with one continued skin, how uncomely, how unuseful would it be? Of an hundred effects ninety would be loft. All that require variety of motion, subtilty of art, or strength could not be perform'd. But the Fingers being disjoyn'd, 'ris fit to do whatever the mind designs, or necessity requires. It works intirely, or in parts, it brandishes a Sword, or

manages a Pen, strikes on the An
ανεθαικητό vil with a Hammer, or uses a de
αδος, κη τω licate File, rows in the Water, or es siauge touches a Lute. Tis fit for all रमे ही में मा- things, adapting it felf to the greatλυχιδύς. ένι est and least, all which advantages αιρέτην είναι the Philosopher expresses with n, σινθέτιω admirable breviry, În divisione ma-είναι, εν τέ- nus componendi facultas est, in Compo-τω δε εμείνο sitione dividendi non esset. Suppose Arist. lib. 4. the Fingers were of equal length mal. c. 10.

and bigness, great inconveniencies Chap. 111. would follow. And in this the Divine Wildom is eminent, that what at first sight seems to be of no consequence, yet is absolutely necessary, not only for all the regular, but for most works of the Hand. If the Fingers were extended to the same measure, it were able to do nothing but what the four longest can. And how uncomely would fuch a figur'd hand appear? when that beauty is lost, that springs from variety in things alike. Besides, how unprofitable a part were the Hand if the Fingers had within one intire bone, not flexible to grasp as occasion requires? Or if a fleshy substance only, how weak and unapt for service? what strength or firmness for labour? even the Nails are not superfluous; besides their grace-

The Existence

Chap.III. gracefulness, they give force and lense to the points of the Fingers. If one be loft, the feeling in that extream part is very much lessen'd, that is so necessary for the discerning of things.

To these I shall add two other considerations that discover perfect wisdom in the framing the

humane Body.

1. Its structure is very different from that of Brutes, whereby 'tis a fit instrument of the rational Soul. The Brutes being meerly terrestrial Animals, are perpetually groveling and poring downwards, seeking no more than their food. They have no commerce with the Heavens, but so far as it serves them for the Earth, as being only born for their Bellies. But in Man the posture of his Body interprets that of his Soul

Soul. The stature is streight and Chap. III. rais'd, expressive of his dominion over the Creatures made for his use. The Head is over all the gumentum & less noble parts, and the Eyes so plac't that the mind may look out at those windows to discover the World in its various parts, to contemplate the Heavens its na- bus animantive Seat, and be instructed and excited to admire and love the est, ut oculiedivine Maker.

2. If we consider Man complexly as joyn'd with society, to ctans sit? Ut which he is naturally inclin'd, he is so form das to give or receive quasi porrecta assistance for his preservation and manu allevacomfort. The Tongue his peculiar ad contemglory, the interpreter of the plationem sui Thoughts, and reconciler of the excitasse. Affections, maintains this happy commerce. Besides, the Face makes known our inward moti-

Quid ergo plenius Ar-Mundum bominis, & hominem sui, causa Deum fecisse quam quod ex cmnitibus solus, ita formatus jus ad cælum directi, facies ad Deum spevideatur bominem Deus tum ex bumo

Chap.III ons to others. Love, hatred, desire, dislike, joy, greif, confidence, dispair, courage, cowardice, admiration, contempt, pride, modesty, cruelty, compassion, and all the rest of the Affections are discover'd by their proper Aspects. By a sudden change of the counter nance are manifested the deepest forrow, the highest joy. As the face of the Heavens vail'd with Clouds by the breaking forth of the Sun is presently cleard up. And (which is above the imitation of Art) different affections are represented in a more or less expressive appearance according to their stronger or remisser degrees. Timanthes the famous Painter, wisely drew a vail over Agamemmons Face present at the sacri-fice of his innocent Daughter; despairing to express and accord his

his several Passions, the tenderness Chap III. of a Father, with the Majesty of a King and the generosity of the Leader of an Army. This way of discovery has a more universal use then words. The ministry of the Tongue is only useful to those that understand our Language, but the Face, though silent, speaks to the Eye. The Countenance is a Crystal wherein the thoughts and affections otherwise invisible appear, and is a natural sign known to all. For this manner of expression is not by the common agreement of Men as Signs ablolutely free or mixt, but from the institution of Nature, that always chuses what is most proper to its end, being guided by a superiour directour according to the rules of perfect Wildom. Moreover, the innumerable different chara-Eters

Chap.III ons to others. Love, hatred, desire, dislike, joy, greif, considence, dispair, courage, cowardice, admiration, contempt, pride, modesty, cruelty, compassion, and all the rest of the Affections are discover'd by their proper Aspects. By a sudden change of the counte-nance are manifested the deepest forrow, the highest joy. As the face of the Heavens vail'd with Clouds by the breaking forth of the Sun is presently cleard up. And (which is above the imitation of Art) different affections are represented in a more or less expressive appearance according to their stronger or remisser degrees. Timanthes the famous Painter, wisely drew a vail over Agamemmons Face present at the sacrifice of his innocent Daughter; despairing to express and accord his

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Chap.III. cters in the Faces of Men to difcern every one, is the counsel of most wise Providence for the universal benefit of the World. For take awaythis distinction, and all the bands of Laws, of Commerce, of Friendship are disfolv'd. If we could not by singular inseparable lineaments distinguish the innocent from the guilty, a Brother from a Stranger, the worthy from the unworthy, all truth in Judgments, fincerity in Relations, dillinction of Merits, fecurity in Trade would be destroyed. In short, humane societies cannot be preserved without union and distinction? the one prevents division, the other confusion. Union is maintain'd by speech and other signs of the inward dispositions of the Heart; distinction is caus'd by the variety of coun-

countenances. And 'tis consider- Chap. III able that so few parts composing it, and in so small a compass, and always in the same situation, yet there is such a diversity of figures as of faces in the World. * Seneca propter que propounds this as a spectacle wor-mirabile dithy of admiration, though the vini artificis Stoical pride, falsely esteem'd hoc quoq; exgreatness of mind, would scarce istimo, quod admire Miracles.

And as the frame of Mans Bo-nusquam in dy, so much more the rational idem recidit; Soul, his eminent prerogative a- milia videnbove all sensible beings, discovers tur, cum conthe Deity. The superior faculties, tuleris diver-the Understanding and Will, whereby he makes a judgment and choice of things in order to his happiness, declare it to be the living image and glory of a most Wise and voluntary Agent. The admirable composition of two

in tauta copia rerum. etiam que si-

Chap. III. things so disproportion'd, a spiritual and material substance in the humane nature, is an argument of his omnipotent skil who united them in a manner inconceiveable to us. But the nature, qualities, and operations of the Soul, shall be more distinctly considered afterwards. And by this short account of some parts of the World, we may sufficiently discover the perfections of the Maker. We must pluck out our Eyes, and exstinguish common sense, not to see infinite Wisdom, Power and Goodness shining in them, the proper marks of the Deity.

Chap.IV

CHAP. IV.

The vanity of Epicurus's Opinion of the Worlds original discover'd, from the visible order in all the parts of it. Chance produces no regular effects. The constant natural course of things in the world proves that 'tis not framed nor conducted by uncertain Chance. The World was not caused by the necessity of nature. In the search of Causes the mind cannot rest till it comes to the first. Second Causes are sustain'd and directed in all their workings by the first. The Creator though invisible in his Essence, is visible in his effects.

Before I proceed to the other Head of Arguments, I will briefly show the vanity of those E 2 Opi-

Chap. IV Opinions that attribute the pro-duction of the World to Chance, or to the sole necessity of Nature.

Twas the extravagant fancy of Democritus, and Epicurus after him, that the original of the World was from the fortuitous encountring of Atoms, that were in perpetual motion in an immense space, till at last a sufficient number met in such a conjunction as form'd it in this order. Tis strange to amazement, how so wilde an Opinion, never to be reconciled with Reason, could finde entertainment. Yet he left a numerous School, many followers tenacious of his Doctrine, the heirs of his Frenzy. 'Tis very easie to shew the vanity of this conceit, that supposes all, and proves nothing.

That these particles of matter should thus meet together, 'tis ne-

cessary

ceffary they move: now from Chap.IV whence is the principle of their motion, from an internal form, rum natura or an external Agent? If they will duo sint quebe ingenuous and speak true, they renda, unum must answer thus, from whence sit ex qua soever they have it, they have queq; res effiit: for if they did not move, their Opinion cannot proceed a step sit que quidq; further. But supposing their motion to be natural, what powerful erunt Epicu-Cause made them rest? how are they so firmly united? have they Hooks that fasten, or Birdlime or Pitch or any glutinous matter, that by touching they cleave so fast together? They must grant something like this, otherwise they cannot unite and compound, and then the Epicurean Opinion is presently dissipated. Supposing them triangular, circular, square, or of any other regular or irregular figure,

que materia ciatur, alterum que vis efficiat, de ma. teria disserurei vim o causan efficiquerunt. Tul. de fin. lib.1.

tam disposite

possint, quia

non potest quicquam ra-

Lactant.

tionale perfi-

Chap. IV figure, yet they can make no o-ther compound then a mass of Sand, in which the several grains touch without firm union. that 'tis very evident whether we suppose motion or rest to be originally in the nature of matter, there must be a powerful Efficient to cause the contrary. Besides, by what art did so many meet and no more, and of such a figure and ||Sisensuca- no other, and in that || just order rent nec coire as to form the World, a work so exact that by the most exquisite skill it cannot be made better. Add further; how could these micere nisi ratio. nute Bodies without sense, by motion produce it? this is to affert that a Cause may act above the

degree of its power. Can we then rationally conreive that a confused rout of Atoms of divers natures, and some

80

so distant from others, should Chap.IV meet in such a fortunate manner, as to form an intire World, so vast in the bigness, so distinct in the order, so united in the great diversities of natures, so regular in the variety of changes, so beautiful in the whole composure, though it were granted, that one of their possible conjunctions in some part of Eternity were that we see at present? Could such a strict confederacy of the parts of the Universe result from an accidental agreement of contrary principles? 'Tis so evident by the universal experience of Men, that regular Effects are caused by the skill of a designing Agent, that works for an end, that upon the fight of any such effects, there is not the least shadow of a suspicion in the mind, that it proceeded from E 4

posint, quia

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Chap. IV from blinde and counselless Chance. If we should hear one make a plea for a Cause, with such reasons as are most proper to convince and perswade his Judges to decide for him, can we doubt whether he understands what he speaks, or casually moves the organs of speech? And yet if he did move them by Chance, one of the casual motions equally possible with any other, would be that he perform'd at present. If a thoufand brass Wheels were thrown on a heap, would fix or eight meet so fitly, as by their conjunction to organize a Clock, that should distinguish the hours? or, is a skilful hand requisite to joyn them, and direct their motion? And did the Planets, those vast bodies, by Chance ascend to the upper part of the World, and joyn in that order,

der, as to measure the time exactly Chap. IV for so many past Ages? Who ever faw a dead Statue form'd in the veins of Marble, or a well proportion'd Palace, with all Rooms of convenience and state, arise out of a Quarry of Stones, without a Sculptor to fashion the one, and an Architect to frame the other? yet Marble and Stones are more dispos'd to make a Statue, or a Building, that are the materials of them, and only require skill and workmanship to give them form, than Atoms mixt together are to make the World. Indeed * Pliny faintly tells a story of a fabulous Ring of Pyrrhus, in which an Agat arte, sed sponwas let, distinctly representing not te nature, ita by Art, but pure hazard, Apollo bus maculis, with his Harp in the midst of the ut musis quo-The first Reporter que singulis sua redderennine Muses. was defective, that he did not ob- tur insignia.

* Fama eft, & babuiffe fertur, non discurrenti-

Chap. IV lige us to believe, that the found of his Harp was heard in consort with the Muses. It would have been a fine Miracle, and the belief as easie that a Stone might be

a Musitian, as a Painter.

Now if the effects of Art are not without an Artificer, can the immense Fabrick of the World be other than the work of a most perfect Understanding? Who fixt the foundations of the Earth? who laid the beautiful Pavement we tread on? who divided and adorn'd the Chambers of the Spheres? who open'd the Windows to the light in the East? who encompass'd it with the immense vault of the starry Heaven hanging in the Air, and supporting it self? Could artless Chance build it? No Man unless totally deserted of Reason can possibly have

have such a fancy. Let Reason Chap. IV judg how could the World be otherwise then 'tis, supposing it fram'd by a designing Cause? all things are dispos'd divinely, that is, by perfect Wildom, as publick necessity and ornament require. What the Psalmist observes concerning the Heavens, is equally true of all the other parts of Nature, Their line is gone out, to signifie the exactness of their proportion. this be the effect of Chance, what is the product of Design? Can Reason distinguish between things artificial, wherein the felicity of Invention appears, and things rude not done by rules in the works of the Hands, and can it not discover the manifest prints of Wisdom in the order of the Universe? How much more Skill is evident in the frame of the World than

Chap. IV than in all the effects of humane Art, so much the less folly would it be to attribute the most curious works of Art, than the production of the World to Chance.

> Add further; The establisht order of the parts of the World is an argument that excludes all doubt, that 'tis govern'd and was at first fram'd by unerring Wisdom. For, if they were united by Chance, would they continue in the same manner one day? Is it not most likely that one of the innumerable possible combinations should succeed, different from the same tenor of things that is but one? especially if we consider that the parts of the World are never at rest: The Heavens, the Elements, mixt bodies are in perpetual motion. If Chance rul'd, is it within the confines of probability, that

the Sun that runs ten or twelve Chap. IV thousand Leagues every day, should be now in the same part of the Heavens, where it was in former years in such a day, when there are so many other places wherein by Chance it might wander? Would the Stars keep a perpetual course regularly in such appearing irregularities?

Nec quicquam est tanta magis mirabilemole,

Quam ratio, & certis quòd legibus omnia parent;

Nusquam turba nocet nihil illis partibus errat. Manil.lib. 1. Astrom.

Or would the sowing of Seed in the Earth certainly produce such a determinate sort of Grain? for the other possible mixtures are so vastly numerous, that it would

Chap.IV would be ten thousand to one other thing should but some spring up than what does. According to this Hypothesis, it would be greater folly to believe that the natural course of things should be the same this Year as in former times, than to affert that a Gamester should to day throw the Dice in the same order, and with the same points uppermost as he did yesterday. 'Tis evident therefore, that the Epicurean Doctrine having not the least shadow of Reason, had never been receiv'd with applause but as 'tis joyn'd with impiety.

2. Some attribute the rise and course of things in the World to the sole necessity of Nature. To

this it may be replied.

1. Tis true, there is an evident connexion of Causes and Effects

in the Celestial and Elementary Chap. IV World, whereby times and seasons are continued, and the succession of mutable things is preserv'd, so that Nature always consuming, remains intire. Though all vegetive and sensitive beings dye, yet the species are immortal. For the living are brought forth to succeed in the place of the dead. But the inquiring mind cannot rest here: for 'tis impossible to conceive a train of Effects one caused by another, without ascending to the first Efficient that is not an Effect. For nothing can act before it exists. The order of Causes requires that we ascend to the Supream, which derives being and vertue to all the intermediate. Thus Nature produces things from seminal Causes, that depend on things already in being. The Seed

Chap. IV Seed of Flowers and Trees suppose the Fruits of the Earth before growing, but the first Tree could not be so produc'd. To fancy an infinite succession of Causes depending one upon another, without arriving to a first, can only fall into the thoughts of a disordered mind. How came this Horse, that Lion in Nature? 'Tis by generation from another, and that from another, and so infinitely. How came this Man into the World? Tis because he was begotten by fuch a Father, and he by another, and so infinitely. Thus Atheism that rejects one truly Infinite Cause, is obliged to admit an Infinity in all things, an Incomprehensibility in all things. Tis therefore evident the efficient principles in Nature are from the sole power of the first and independent

pendent cause. They could not Chap. IV proceed from themselves, and that a most wife and powerfull Being is the original of all things is as evident. Is it conceivable that the insensible Mass that is called Matter, should have had an eternal being without original ? whereas there is not the least imaginable repugnance in the Attributes of the first and highest Being in whom all those Perfections concur, which, as proper to the Deity, are form'd in the mind in the idea of it, as his spiritual Nature, Eternity, Immensity, Wisdom, Omnipotence, &c. of which 'tis equally true, that no one either absolutely or relatively confidered, involve a contradiction, that make it impossible for the Supream

Chap. IV pream Being to possessit; Is it not perfectly incomssent to attribute to Matter the lowest and most contemptible of all Beings, the highest and most noble Perfection, an Independent Existence? One may affert it in words, but not lerioufly without the utter deferting of Reason. Manincomparably excels this Matter, he understands it, and that understands not him, yet he has a derived being in time. Tis therefore necelfary that that should have some cause of its being. But supposing the self subsistence of Matter from Eternity; could the World, full of innumerable Forms, fpring by an Imperus from a dead formless Principle ? Tis equally impossible that a blind Caufe casual, or fatal, should

should give being and order to the Chap. IV Universe more more thanks that

Belides, all subordinate Causes are, fultained in their Beings and Powers by freith influences from the first, and directed in their operations. To attribute the manifold Effects in the World to Second Caules working in a blind manner, without an Universal Intellectual Mover, that disposes, tempers, and governs/them, lis as unreasonable as to attribute humane Works to the common Instruments of Art, without the direction of the Understanding that uses thena. The Hand or Pencil has not skill to do any thing, but as it obeys the Mind, that gives it the impression of Art, and regulates its Motion by The F. 2 Earth

Chapity Farely knows not the various.

Fruits that Ipring from it, not the Sea its living Productions. And the Sun, though a more specions, is not a more intelligent and amificial Agent. Nature under hnother name is the ordinary. Power of God, that by its intimate concourfe with Second-Canfes produces and supports things. And is one of the considerable Wonders of his Providence, that the stream of perishing things, always emptying, is always full; there being a supply from the Fountains of continual Productions, of what is lost in the dead Sea: so that the World is always the same, and always new.

And from what hath been are gued,

gued, we may judge how unrea- Chap. IV ionable it is to doubt whether there be a Principle in Nature of excellent Wisdome, because not seen in his own Essence: for if Reason compel us to acknowledg that the works of Art wrought by manual Instruments, proceed from an unseen mind that directed their motions according to the idea framd in it self, we ought more strongly to conclude there is a Divine Mind though invisible to mortal eyes, that contriv'd at first, ||'EI') in 78 and with knowledg performs all Min Brémen ! the works of Nature. To deny the dual onoo-Existence of a Being not subject- MEV, & OUed to our outward Senses, is equal- λάξομεν επί דונו סנוסוסדםly of no force in both the instan- + of nedsces. By the same Reason St. Au- Tois TEXVàs stin confounds the Atheist object- Wall or wis. ing that he could not see the De-Opifice hoity. To whom he propounds this minis. question,

quia vivis, cujus animam non video? Unde scio? Respondebis, quia loquor, quia operor. Stulte ex operibus corporis agnoscis viventem, ex operibus creature non agnoscis creatorem?

Chap.IV question, That since his Body was only visible, and not his Soul, why should it not be buried? And up-*Unde Scio on the reply, That the *quickning presence of the Soul was evident in the actions of Life perform'd by the Body; he truly infers, if a vital principle imperceptible in its quia ambulo, self is discover'd by vital actions, the Deity, though by the perfection of his Nature undiscernable to our senses, is clearly seen by the light of his effects. And those who are wilfully blind, if God should by any new sensible effects make a discovery of himself, yet would remain inconvincible: For the arguments of his presence from extraordinary effects, are liable to the same exceptions pretended against the ordinary.

CHAP.

Chap.V.

CHAP. V.

The beginning of the World proved from the uninterrupted tradition of it through all ages. The invention of Arts, and bringing them to perfection, an argument of the Worlds begiming. The weakness of that fancy that the World is in a perpetual Circulation from Infancy to Youth, and to full Age, and a decrepit state and back again, so that Arts are lost and recovered in that change. The confent of Nations a clear Argument that there is a God. The impressions of Nature are infallible. That the most Men are practical Atheists; that some doubt and deny God in words, is of no force to disprove his Existence. There are no absolute Atheists. Na-

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ture

Chap. V.

The Existence

ture in extremities has an irresistible force, and compels the most obdurate to acknowledg the Deity.

I Shall now come to the second head of Arguments for the existence of the Deity, drawn from the proofs of the Worlds beginning; from whence it follows that an Eternal intellectual Cause gave it being according to his pleasure. For it implys an exquifit contradiction that any thing should begin to exist by its own power. What ever is temporal, was made by a Superior Eternal Power, that drew it from pure nothing. And the other consequence is as strong, that the Cause is an intellectual Being that produc'd it according to his Will. For supposing a Cause to be intirely the Tame, and not to produce an effect that

that afterwards it produces, without any preceding change, its evident that it operates not by necessity of Nature, but voluntarily, and therefore with understanding: As a Man who speaks, that before was silent, according

to the liberty of his will.

Now of the Worlds beginning there is a general tradition derived down through the uninterrupted course of so many Ages to us. Tis true, the Philosophers renewed the consussion of Tongues, that disunited the Builders of Babel, in their account of the Architecture of the World; Yet they generally agreed 'twas made by a most wise Agent. And this Doctrine is so agreeable to Reason, that you may as soon bridle the current of Nilus, and make it return to its Fountain, as suspend the perswasi-

Chap. V. on of it in the minds of Men, or make it turn back as false. Now what account can be given of this uncontroulable Opinion? most rational to conceive that it came from the first Man, (instructed by his Creator) when the Tradition was easy, the World not being numerous. Add to this, the rudeness of former Ages, and the simplicity of living, becoming the new-made World. This account the most antient Histories give of the rife of Common-wealths, that the first Nations were a confused chaos, till the soul of society was infused to regulate them. But that which I shall particularly insist on as a convincing proof, is this; The invention of many Arts beneficial to Men, and the bringing them to perfection by degrees. World were without begining, it would

would have had no age of child-Chap. V. hood and ignorance, but being always old, and instructed by infinite study and experience, it would have always known what it successively learnt in the School of the last three thousand years, fince the memorials of profane Histories are transmitted to us. Some that afferted the Eternity of the World, were sensible of the force of this Argument, and made a pittiful shift to evade it. They fancied that though the World had no beginning, yet as Animals proceed by different ages, till they arrive at extream and impotent old age; in like manner it happen'd to the Earth, not in all its parts at once: for then in that vast fuccession of Ages, the World and race of Men had been spent; but sometimes in one part, and after

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Chap. V. in another. But with this difference, that whereas Man after decrepit age never renews his youth, a Country once wasted with age,

returns by vertue of the celestial influences to its former vigor, and is in a perpetual circulation to new infancy, new youth, and so to old age. And from hence it is,

that it learns again those things that were well known in former

ages, the remembrance of which was intirely lost. But the vanity

of this fiction is easily discover'd.

number of years, of which Memorials remain before and since this Fiction, that in no part of the World should be seen or heard of this decrepit age and new child-hood, which according to this opinion hath innumerable times hapned in the circle of Eternity, some-

times

times in one, sometimes in another Province? If we fancy Nature were so changeable according to the revolution of the Heavens, we may with equal Reason believe, that by various conjunctions of the Stars, it hath and may fall out, that Water should burn, and Fire cool; that Serpents should be innocent, and Lambs pernicious; that Flys should live an age, and Eagles but a day.

2. Since 'tis affirmed that the whole World doth not sink into this Oblivion at once, it must follow that in some vigorous parts the knowledg of Arts still remain'd, and from thence should be derived two other parts (that were ascending from their ignorance) as 'tis usual in the commerce of distant Regions. So that it will never fall out that Arts and

Sciences

Chap.V.

Sciences once invented should be totally lost. Tis true, some particular Nation, not by change of Nature, but humane accidents, may lose the Arts wherein it formerly flourish'd; as is eminently visible in the Greek, that is now far more ignorant and unpolisht then in former ages. But this cannot with any pretence of Reason be said of the whole World. 'Tis evident therefore if the World were Eternal, it had always been most wise and civil, and that its gradual attaining the knowledg of things of publick advantage is a sufficient conviction of its beginning in time, by the Counsel and Will of an Intellectual Agent.

3. To the still voice of Reason, the loud voice of all Nations accords in confirming this Truth. The Civil, the Barbarous, those

who

who by their distance are without Chap. V. the least commerce, and are contrary in a thousand fashions and customs that depend on the liberty of Men that is mutable, yet | all | Omnes duce consent in the acknowledgment himur, ut Deof a God, being instructed by Na- os effe dicature that is always the same, and mus. Cic. lib. de nat. immutable. Tis as natural to the Deor. humane understanding by consi-Arist. lib. 1. dering the frame of the World, to Plat. lib.10. believe there is a God, as 'tis the de Leg. property of the Eye to see the Plut. cont. Cole in fine. light. The affent to this truth is unforc'd, but, without offering extream violence to the rational faculties, none can contradict it. Indeed in their conceptions of him, few have the glass of the mind so clear and even as to represent him aright. Some divide what is indivisible, and of one make many Gods. Some attribute corporeal parts

Chap. V. parts to a pure spirit; some figure him in Statues to make the invisible seen; and in other manner deform him. Yet no errour, no ignorance has absolutely defac't the notion of him. And that no societies of Men are without the belief of a first Being, superiour to all things in the World, and of abfolute power over them, and consequently worthy of supream Honour from all reasonable Creatures, their Prayers, Vows, Sacrifices, Solemnities, Oaths, are a vifible Testimony. The force and weight of the Argument is great: for that which is common to the whole species, and perpetual from its first being through all its duration, is the *Impression of Nature, which in its universal Principles either of the Understanding, or the Will, is never deceived.

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Thus

*Dos animæ a primordio. Tertul.

Quis quamne elt bominumqui non cum istius principii notione diem prime nativitatis intraverit? cui non fit ingenitum, non impresfrem; non infitum,effe Regem & Dominum, ceterorumq; quemanque sunt moderatorem? Arnob. l. 1.

Thus the inclination to that good Chap. V. that is convenient to our faculties; the approving as most just to do to another what we defire in the same circumstances should be done to us, are natural principles, whose rectitude and verity are so evident, that no Man is so contumacious as to require a proof of them. If we discredit its authority in this single instance, that there is a God, we may with equal reason suspect its testimony in all other things; that the persons we converse with are phantomes, that the objects that strike our senses are only shadows, that what appears white is black, that what is felt as cold is hot, that what is evident to all Mens minds is false, viz. that the whole is greater than a part. In short, the most rational Discourses would have as little firm-

Chap. V. firmness and certainty, as the incoherent Fancies of one that is distracted, or dreams. We must renounce Sense and Reason, having no assurance of such things as are clear and manifest, but the instinct of Nature that determines our affent. Now what account can be given of the sense of the Deity indelibly stamp'd on the minds of Men? If there be no God, from whence comes it that Nature has imprest such a strong belief of a being not only false but impossible? For if there be no God, 'tis impossible there should be. There is no middle between the two Attributes of Being, necessary and contingent. And that an Eternal Being should now begin to exist, is a palpable contradiction. We must therefore conclude that the Author of the Hu-

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the free use of its faculties it necesfarily comes to the knowledg of its original. From hence, 'tis universal and constant. And can there be a testimony of equal authority, clearness and sincerity as this of Nature, understood in every Language, and receiv'd in every place; and where 'tis most simple, 'tis most the same, and therefore more convincing.

To elude the force of this Argument there are several weak

evalions.

I. That the most Men are practical Atheists, and live without God in the World; and that some are speculative Atheists, either denying or doubting of his Existence. But the answer is easie.

1. That Men deny God in their Works, is of no validity to dif-G 2 prove

Chap. V. prove the natural notion of him; for by this confession we must cancel almoskall the Law of Nature. How many notoriously rebel against the infallible principles of common Reason? How many dishonour their Parents? Yet there is no Precept more clearly natural, and acknowledged by the rudest Nations, than the obligation to the immediate Authors of our lives. How many by fraud or rapine enrich their Estates, or violate the honour of the Marriage-Bed, and do that to others they would not have done to themselves? But though they contradict the Law of Nature in their actions, can they abolish it in their hearts? can they make Conscience dumb, that it shall never reproach their Impieties, because they are deaf to its voice? Tis as imposfible

fible as to transform themselves Chap. V. into another kind of being, and become Brutes in nature, because they resemble them in their dispositions and practices.

2. Supposing that some are Atheists in opinion, it doth not follow that the belief of the Deity is not a pure universal Principle of Nature. For by all men we must understand those in whom the sense of Nature is not perverted. Things of the clearest certainty have been denied by some. feel Motion, yet a Philosopher disputed against it. The Argument is convincing that Snow is white, because it appears so to all Mens Eyes; thô to the Eye that wants its native fincerity, and infected with a vicious tincture, it appears of another colour. Now 'tis certain that Atheism is not produced

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Chap. V. by generation from the natural discourses of the Mind, but from the putrefaction and rottennels of Manners. Those who have lost their Reason in Sensuality, and submit their understandings to the guidance of their corrupt affections, that is the seeing faculty to the blind, are most inclin'd to Atheism. And they can never come to that impious height without obliterating in the guiltiest manner, the lively characters of Reason and Humanity. Such are as prodigiously irregular from the true constitution of the minds of Men in respect of belief, as a ||Bird without wings would be from the natural composure of the Bodies of all others, in respect of parts. Monsters cannot dishonour, and are no pattern of the species. And shall the contradiction of a few brib'd

EI DEEEYE-म्लाम एवं वर्णण ξύμ πάντι वांद्या ठिएं मठ से महसेंड वंभिर्ण में रवπεινον κ αvouates gri-I'G, EKTE-MUMERON 3 The Juziv άλογον κς ά. 2000 kg àκαρπον, ώς άθυμος λέων कंड हिन्द्र देशpos, às opvis विश्वत्रह्टडः Max. Tyr.

brib'd by their lusts, disauthorise Chap.V. the consenting testimony of man-kind?

3. There is no absolute Atheist, i. e. of such a firm perswasion that there is no God, as excludes all doubts and fears of the contrary. Tis true, as a pretext for their li-. centiousnels, and to give boldness to their fearful impiety, some obdurate wretches may desperately deny the SupreamEternal Power, to whom they are accountable: But no violence can intirely choke this natural Principal, it has such deep and strong root in the Humane Spirit. The vital spark will fly in their Faces, notwithstanding all their endeavours to tread it out. Of this we have convincing evidence from some, who in great troubles have been compel'd to acknowledge God, whom they boldly G4

Chap. V. boldly denyed before. I shall produce two instances. The first is recorded by Æschilus. That the Persian Messenger in his Narrative to the King, of the overthrow of his Army by the Grecians, related that those Gallants who before the Fight in the midst of their Cups and bravery denied God and Providence as secure of Victory, yet afterwards when furioully pursu'd by their Enemies, they came to the River Strymon, that was frozen and began to thaw, then upon their knees they mournfully implor'd the favor of God, that the Ice might hold and give them safe passage over from the pursuers. Nature in extremities has irrefistible workings, and the inbred notions of the Deity, though long supprest by imperious lusts, will then rise up in Mens Souls.

Souls. The other instance is of Chap. V. Bion the Philosopher, a declared Atheist, till struck with a mortal Disease, and then, as a false Witness on the Rack, confest the truth, and addrest himself by Prayers and Vows to God for his recovery. Egregious folly, as the || Histo- | Marcos d'. rian observes, to think that God vos mos to would be brib'd with his gifts, beiov enou. and was or was not according to his fancy. And thus it happens to many like him. As a Lamp near expiring shines more clearly, so Conscience that burn'd dimly for a time, gives a dying blaze, and discovers him who is alone able to save or to destroy. But how just were it to deal with them as * Herofilus with Diodorus Cronus, a * Sext. Emwrangler that vext the Philoso-1ir.l.i. phers, by urging a captious Argument, against the possibility of Motion.

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The Existence

Chap. V. Motion. For thus he argued: A Stone, or what ever else, in moving it self, is either where it is, or where it is not; if where it is, it moves not; if where it is not, then it will be in any place, but where it is. While this disputing humour continued, one day he fell, and displac't his shoulder. And sends in haste for Herofilus, of excellent skill in Surgery. But he desirous first to cure his Brain, and then his Shoulder, told him that his Art was needless in that case: for according to your own opinion, this Bone in the diflocation either was where it was, or where it was not, and to affert either, makes the displacing of it equally impossible. Therefore 'twas in vain to reduce it to the place from whence it was never parted. And thus he kept him roaring out with pain

pain and rage till he declar'd him- Chap. V. Telf convinc'd of the vanity of his irrefutable Argument. Now if, according to the vanity of Atheists, there is no God, why do they invoke him in their adversities? If there be, why do they deny him in their prosperity? there can no other Reason be assign'd but this, that in the state of health their minds are disperst, and clouded with blind folly, in sickness they are serious and recover the judgment of Nature. As 'tis ordinary with distracted persons, that in the approaches of Death their Reason returns: because the Brain distemper'd by an excess of heat, when the Spirits are wasted at the last, is reduced to a convenient temper.

Chap. VI

CHAP. VI.

The Belief of the Deity no Politick Invention. The afferting that 'tis necessary to preserve States in order, is a strong proof of its truth. No History intimates when this belief was introduc'd into the World. The continuance of it, argues that its rise was not from a Civil Decree. Princes themselves are under the fears of the Deity. The multitude of false Gods does not prejudice the natural notion of one true God. Idolatry was not universal. The Worship of the only true God is preserved where Idolatry is abolish'd.

II. TIs objected, that the belief of the Deity was at first introduc'd by the special invention

vention of some in power to pre-Chap. VI serve the civil Sate; and that Religion is onely a politick curb to restrain the wild exorbitance and disorders of the multitude. This admits of an easie refutation.

1. Those corrupted minds that from pride or sensuality presum'd to exempt Men from the Tribunal of Heaven, yet affirm'd that a City might rather be preserved without Fire and Water, the most necessary Elements, than without the religious belief of a God. Egregious lovers of mankind! and therefore worthy of esteem and credit, since they divulge that Doctrine, that if believed, the World must fall into dreadful confusion by their own acknowledgment. But such is the Divine force of Truth, that its enemies are constrain'd to give Testimony to

it;

Chap.VI it; For is it conceiveable that an error not in a light question, but in the Supreme Object of the Mind, should be the root of all the Vertues that support the Civil State, and Truth if discovered should have a fatal consequence on Government, subvert all Societies, and expose them to the greatest dangers? How can they reconcile this with their declared principle, that the natural end of Man is the knowledge of Truth? It were less strange that the constant feeding on deadly Poyson, should be requisit to preserve the natural life in health and vigour, and that the most proper food should be pernicious to it. So that the objection if rightly consider'd will confirm the Religious belief of a Deity. Indeed 'tis evident that all Civil Powers suppose the

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notion of a God to be an insepa-Chap.VI rable property of humane nature, and thereby make their authority sacred in the esteem of the People, as derived from the Universal Monarch.

2. They can give no account of what they so boldly affert. What Historian ever recorded, that in such an age, such a Prince introduc'd the belief of a Deity to make obedience to his Law's, to be a point of Religion. 'Tis true, Politicians have Iometimes used artifice and deceit to accomplish their ends. Lycurgus pretended the direction of Apollo, and Numa of the Nymph Egeria, to recommend their Laws to the People. Scipio and Sertorius made some other God to be of their Council of Warr, to encourage their Souldiers in dangerous interpri-Ses.

Chap. VI ses. But this mask only deceived the ignorant. The more intelligent discern'd the finess of their

politick contrivance.

3. Is it conceiveable that the belief of the Deity, if its original were from a civil decree, should remain in force so long in the World? False opinions in Philosophy, adorn'd with great eloquence by the inventors, and zealously defended for a time by their followers, though opposit to no Mans profit or pleasure, yet have lost their credit by further inquiries. And if the notion of a God were * sophisticate Gold, though authorized with the Royal stamp, could it have endured the Touchstone, and the Fire for so many ages without discovery? could it have past the test of so vererare potu- many searching Wits, that never had

*Non tam stabilis opinio perm ineret, nec confirmaretur diuturnitate temporis, nec una cum seculi etatibus bominuma; iniffet. Cic.

had a share in Government? can Chap. VI we rationally suppose that in such a succession of time no discontented person, when the yoke of Government was uneasie, should disclose the arts of affrightment, and release the People from imaginary terrours, that with courage they might resume their liberty? Tis a true observation, no single person can deceive all, nor be deceived by all. Now if there be no God, one person has deceived all by introducing the general belief of a God into the World, and every one is deceived by all, believing so from the Universal Authority of Mankind.

4. The greatest Princes are under the awful impressions of the Deity. Those rais'd to the highest Thrones are not free from inward anxieties, when the guilty Consci-

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Chap. VI ence cites them before his dread-ful Tribunal. Of this we have their unfeigned Declarations in the times of their distress. Now 'tis unconceivable they would voluntarily preplex themselves with a fancy of their own creating, and dread that as a real Being, which they know to be feigned. This pretence therefore cannot without an open defiance of Reason be alledged.

3. Tis objected that the consent of mankind in the acknowledgment of a God is no full conviction of his existence, because then we must believe the false Gods that were adored in the

World.

1. The multitude of Idols created by superstitious fancies is a strong presumption that there is a true God. For all Falshood is sup-

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ported by some Truth, Deceit is Chap.VI made credible by resemblance. The Heathen Worship though directed amiss, yet proves that a religious inclination is sound in its original, and has a real object to which it tends, otherwise Idolatry the corruption of it had not found such a facility and disposition in Men to receive it.

2. Idolatry hath not been universal in all Ages and Nations. The sirst causes of it and motives that preserved it are evident. The Nation of the Jews was freed from this general Contagion: for we may as rationally argue from their own Histories concerning their belief and practice, as from the Histories of other Nations. And when a veil of darkness was cast over the Heathen World, some were inlight ned by true Reason

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Chap. VI to see the folly of the superstitious vulgar that stood in awe of their own imaginations. Philosophers privatly condemn'd what in a guilty compliance with the Laws of State they publickly own'd. Nay even the lowest and dullest among the Gentiles generally acknowledged one Supreme God and Lord of all inferior Deities. As Tertullian observes, in their great distresses, guided by the internal instructions of Nature, they invok'd God, not the Gods, to their help.

3. That the belief of one God is a pure emanation from the light. of Nature is evident, in that since the extinction of Idolatry, not a spark remaining in many parts of the World, 'tis still preserv'd in its vigor and lustre in the breasts of Men. Since the plurality of

Gods

Gods have been degraded of their Chap. VI Honour, and their Worships chafed out of many Countries, and the ideas of various ancient superstitions are lost, the only true God is served with more solemn veneration. Time, the wise discerner of Truth from Falshood, abolishes the sictions of fancy, but confirms the uncorrupted sentiments of Nature.

To conclude this Discourse; what rational doubt can remain after so strong a witness of the Deity, External from the Universe, Internal from the frame of the humane Soul? If we look through the whole compass of natural Beings, there is not one separately taken, but has some signature of wisdom upon it. As a beam of light passing through a chink in a Wall of what sigure so

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ever.

Chap. VI ever, always forms a circle on the place where 'tis reflected, and by that describes the image of its original, the Sun. Thus God in every one of his Works represents himself tanquam Solis radio scriptum. But the union of all the parts by fuch strong and sweet bands, is a more pregnant proof of his omnipotent mind. Is it a testimony of great military skill in a General to range an Army compos'd of divers Nations that have great antiev σρατοπέ- pathies between them, in that Order as renders it victorious in Battel? And is it not a testimony of infinite Providence to dispose all the Hosts of Heaven and Earth so as they joyn successfully for the preservation of Nature? Tis a-Stonishing that any should be of such a reprobate mind, as not to be convinc'd by the fight of the World,

'OTER EN YE RUGEQUITUS, de inmuar, vs oten nooma Ords. Arist. de Mund.

World, a visible Word that more Chap. VI gloriofly illustrates the perfections of the Creator, than the sublimest Eloquence, that conceals what it designs to represent. When So-Tantum enim phocles was accused by his ungrate- sapientie in ful Sons, that his Understanding fracta dedit, being declin'd with his Age, he ut Severita-was unfit to manage the affairs of nalis in Thehis Family; he made no other de- atri favorem fence before the Judges, but recit-verteret.
Hier. Epist. ed part of a Tragedy newly com- ad Nepot. pos'd by him, and left it to their decision whether there was a failure in his Intellectuals: upon which he was not only absolved, but crown'd with Praises.

What foul ingratitude are those guilty of, who deny the Divine Wisdom, of which there are such clear and powerful demonstrations in the things that are feen? Abhor'd impiety! worthy of the

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ταπεινον avaides vivos, πεπλα-VHLEVOY, TOIS οσθαλμοίς. Max. Tyr. orat.prim. quid sit De-

Chap. VI the most fiery indignation; and not to be expiated with a fingle death. None except base stupid spirits that are laps'd and sunk below the rational Nature, (as a noble * Philosopher justly censures them) are capable of such prodigious folly and perveriness. Yet these are the pretenders to free reason and strength of mind, and with a contemptuous smile despise the sober World, as fetterd with servil Principles, and foolishly soften'd by impressions of an unknown, uncertain being, and value themselves as more knowing than all others, because they contradict all. Ridiculous vanity! as if a blind Man in a crowd sometimes justling one, sometimes another, should with impatience cry out, Do ye not see? when he is under a double blindness, both in his eyes

eyes and understanding, not seeing Ch. VII. himself, and reproaching those that see, for not seeing. In short, this great Truth shines with so bright an evidence, that all the sons of darkness can never put out, and can only be denied by obstinate Atheism and absurdity.

CHAP. VII.

The duties of understanding Creatures, to the Maker of all things. Admiration of his glorious perfections visible in them. This is more particularly the duty of Man, the World being made eminently for him. The Causes why the Creatour is not honour'd in his Works, are Mens ignorance and inobservance. Things new rather affect us, than great. An humble fear is a necessary respect

Ch. VII.

The Existence

Spect from the Creature, to the Divine Majesty and Power. Love and Obedience in the highest degrees are due from men to God, in the quality of Creator. Trust and reliance on God is our duty and priviledg.

Let us now briefly consider the indispensible Duties of rational Creatures with respect to the Maker of all things. And those are,

1. To acknowledg, and admire the Deity, and his perfections that are so visible in his Works. For there must be a first Cause from whom that receives being, that cannot proceed from it self. In all the forms of things there are some Characters stampt of the Divine Wisdom, that declare his Glory, some footsteps imprest of his Power that discover him, some lines

lines drawn of his Goodness that Ch. VII. demonstrate him. And so much praise is justly due to the Artificer, as there is excellence of Art and Perfection of workmanship appearing in the Work. This Duty is especially incumbent on Man, because the World was made with a more eminent respect for him, than for Angels or Animals. For if we consider the diversity of its parts, the multitude and variety of sensitive Natures, of which it consists, and the Art whereby 'tis fram'd according to the most noble Idea and design of highest Wisdom, 'tis evident it was principally made for Man, there being an adequate correspondence between them, with regard to the faculties and the objects. 'Tis true the Angels understand more perfectly than Man the

Ch. VII. the union order and beauty of the World, an incomparable proof of the Makers perfections, but they are not capable of knowledg or pleasure by tasts, smels, sounds, which are only proportion'd to make impressions on material Organs. And is it agreeable to Wisdom that an Object purely sensible should be chiefly intended for a Power purely Spiritual? Neither are the Beafts fit spectators of the Divine Works. For the material part to which sense can only reach, is the least notable in the frame of Nature, and the œconomy of the World. They cannot discover the dependance between Causes and Effects, the Means and End, nor the Wisdom that ordered all. These are only for the vifion of the mind, which they want. The volume of the World to them

is like a fair printed Book com-Ch. VII. pos'd of sublime matter and style, but opened to one that sees the beauty of the Characters, without understanding the Language it speaks, and the Wisdom it contains. An Eagle by fixing its eyes on the Sun cannot measure its greatness, nor understand the ends of its motion. The World would be lost, if only for them. But the wife Creator united these two distinct natures in Man, and plac'd him in this Theater of his Magnificence, that by the ministry of the senses he might have perception of the external part, and by his reason discover what is most worthy to be known; the admirable order that distinguishes and unites so many and such different natures, and guides all their motions, that 'tis clear they depend upon one

Ch. VII. one principle without knowing it, and conspire to one end without willing it. How should this raise his mind in the just praises of the Maker?

> The true causes why the Creator is not duly acknowledged and honour'd for his Works, are either Ignorance, or a guilty neglect and inobservance of them.

> 1. Ignorance in the composure of the World, and of the several beings in it. A Philosopher askt by one, What advantage the instructions of Philosophy would be to his Son? replied, If no other, yet that when he is a spectatour in the Theatre, one Stone shall not sit upon another. An ignorant person encompast with all the varieties of Nature, wherein omniscient skill appears, is insensible as a Stone carv'd into the shape of

a Man. Nay the most learned Ch. VII. Professors know little more than the several kinds of things, and the causes and manner of some paraicular effects. How often are they forc't to take refuge in occult qualities when prest with difficulties? or only assign universal causes of things, and sometimes the same for operations extreamly contrary? How many mysteries of Nature are still vaild and hid in those deep recesses where we can go only in the dark? How much remains undifcover'd that is truly wonderful in the Works of God? They are the Objects of the Eye and Mind, but what is visible to the Eye is least worthy of admiration. From hence the value of the Works, and the Glory of the Author is much lessen'd. Besides, the rational plea-

Ch. VII. pleasure of the mind is lost by not discerning the wise order that is infallibly observ'd in universal Nature. 'Tis not the viewing a musical Instrument, the variety of the parts, and of the strings in their size and length, that produces delight, but hearing the harmonious and pleasant diversity of their founds contemper'd by the proportion of numbers. Thus 'tis not the fight of the meer outward frame of things, but the understanding the intellectual Musick, that springs from the just Laws of Nature, whereby they are perfectly tuned, and the conspiring harmony of so many mixt parts without the least harsh discord, that ravishes the Soul with true pleasure.

2. The inobservance of Man is another cause why the great

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Creatour is not magnified for all Ch. VII. his Works. If we did confider the least, even one of those | unius ||Tertullian. puncti animalia, a Flea or Mite, we should find what is admirable in that scarce-visible Atom of mat-oculorum affuter. But the * novelty, not the neg; admiranexcellence of things, draws our runt rationes thoughts. The greatest works in quas semper Nature, that are not Miracles, vident. Quali only because common and usual, are past by with a careless Eye: debeat ad ext Their continual presence is not sas excitate. moving, but lessens our regard nat. Deor. and attention. The + Naturalist observ'd it to be one of the so- do æstimatur, lemn follies of Men, to value Me- medicina à rudicines not for their Virtue, but putatur, cum the Country where they grow, pauperimus the Climate from whence they quifque caner, come; if they have a Barbarous to petatur aut name, they are reputed to have a tex quaratur, mysterious efficacy, and those vilior fier.

* Affiduitate cotidiana, & Confuitudine escunt animi. tur,neq;requiearum rerum vident. Quasi quam magnitudo reium quirendas cau-Cicer. C. 2. de

tarabia atq: India medenulteriq; parvo bro mai imremedia vera herba, aut fru-

Plants Plin. lib. 34.

Ch. VII. Plants are neglected as unprofita-ble, that are natives of their own The rarity is esteem'd Soil. more than the merit of things. Tis a greater wonder to give light to the Sun, than to restore it to the blind, yet its daily presence does not affect us. If a Chymist should extract a Liquor of such an extraordinary virtue, that by pouring a few drops of it on the dust, a Body should be form'd, animated, and move, would any one be induc'd to believe it without the testimony of his own eyes, and would it not be a surprising wonder? Yet innumerable living Creatures spring from the Dust by the falling of Rain, and few think it worthy of observation. The raising a dead Body to life would astonish us, but we are unaffected that every day so many living

living Men are born. Yet, if we Ch. VII. consider things aright, the secret forming a Body in the Womb is an equal Prodigy of Power, and as truely marvellous, as the restoring the vital congruities to a carcass, that prepare it for the reception of the Soul. What more defervs serious reflection, than that from the same indistinct Seed, so many and such various parts in their substance, figure and qualities should proceed? hard and dry for the Bones, liquid for the humours, moist and soft for the flesh, tenacious for the Nerves, perforated for the Arteries and Veins, hot for the Liver and Heart, cold for the Brain, transparent for the Eyes? How should it raise our wonder that that matter which in it self is simple and equal, in Gods hand is

Magni artificis est, clausifse totum in exiguo.

Sence.

Nature miparvo gigni

Ch. VII. capable of such admirable Art? But the constant fight of living productions causes our neglect, and deprives him of his just Honour. Thus, that from almost an invisible Seed weak and tender, should spring a great Tree of that raculo est tam strength as to resist the fury of the arbores. Plin. Winds, what miraculous virtue is requisit? The inlightned observing Mind ascends from Nature to God, whose instrument it is, and with deliberate admiration praises Him for his excellent Works.

2. The most humble fear is a necessary Duty from Man to the Majesty and Power of the Crea-A barren admiration of his omnipotent Art in his Works is not sufficient, but it must be joyned with awful respects of his Excellent

cellent Greatness. He has the right, Ch. VII. and to him is due the reverence and homage of universal King. With what solemnity and composedness of Spirit should we approach the Divine Presence? What a jealous watch ought to be plac'd over our Hearts in all our addresses to Him, lest by carelesness and inadvertency we should disparage his Excellencies. think of Him without reverence is a profanation. The Lord is a great God, and a great King above all Gods; and from hence the necessary consequence is, O come let us worship and fall down, and kneel before the Lord our Maker. What ever is Glorious, is in Him in the most excellent degrees of Perfection. The World, with the innumerable variety of Creatures, is but a drop H 3 comCh. VII. compar'd to his Transcendent Greatness. And what part is Man of that drop? as nothing. Time is but a point of his Eternity, Dominion but a shadow of his Soveraignty. Tis the most natural duty of Man to walk humbly with his God, and to fear above all things to displease Him. The whole Creation, even the insenfible part, and that seems least subject to a Rule and Law, and least conducted by Reason, obey his Will. What is more light and rash than the Winds? yet they do not breath but by his Command. What is more fierce and impetuous than the Sea? yet it does not transgress his Order. When it threatens to over-run the whole Earth, the weak Sand Stops its foaming rage, and it retires, re-Specting

specting the bounds set by the Ch. VII. Creator. What then will be our guilt, if we are regardless of his Majesty and Authority, who are enlightned with Reason to understand his Will, when the most rebellious and unteachable things in Nature readily and constantly obey Him? He is present everywhere, the whole compals of Heaven and Earth is but an inch of his Immensity; He sees all, observes all, is more intimate with our Hearts than we are our selves; and dare Man trample on his Laws before his face? Who can by resistance or slight escape from inevitable punishment, that offends him? He can bind the most stubborn enemies hands and feet; and cast them into utter darkness. As he made all things by the meer act

Ch. VII. act of his Will, so without the least strain of his Power he can destroy them? What does not a mortal man arrogate to appear terrible, and make his Will to be obeyed, when he has but power to take away this short natural life? The proud King of Babylon commanded the numerous Nations under his Empire, to prostrat themselves like Brutes in the lowest adoration of the Image he set up; and when the three Hebrew young Men refused to give Divine Honour to it, he threatned, If ye worship not, ye shall be cast the same hour into the midst of a burning fiery Fornace; and who is that God that shall deliver you out of my hands? This is the language of a Man (poor Dust) that can heat a Fornace with Fire, and has a Squadron of Souldiers ready upon the least Ch, VII. intimation of his pleasure to throw into it any that disobey'd, as if no Power either in Heaven or Earth could rescue them from him. Twas impious folly in him thus to speak. But God can give order to Death to seize on the stoutest Rebel, and cast him into an eternal Fornace, and say in truth, Who shall deliver out of my hands? His Power reaches beyond the Grave. Tiberius intending to put to death by flow evasit. Suit. and exquisit torments one who kill'd himself, cry'd out in a rage, Carnulius has made an escape from me. But no Sinner can by dying efcape God's Justice, for Death it Ielf takes the Condemned, and delivers them to endless Torments. There are no degrees of fear can be equal to this cause, the Wrath

Ch. VII. of the great Creator. Is there any pleasure of sin so sweet, but this, if considered, would make it to be as Poison or Gall to the taste? Is any Joy so predominant but this would instantly make it die in the carnal heart? The due apprehension of Almighty Anger is sufficient to subdue the most vicious insuperable passions that so violently transport to sin. But O Astonishing stupidity! The most of Men without fear provoke the living God, as if he were like the Idols of the Heathens, a dead stock or stone, insensible and powerless, so that the Spiders made their Webs on the Beard of Jupiter, and the Birds their Nests in his Thunder. Where is their Reason, where is their self-love, to challenge so dreadful an Adversary, who is able in the very act of Sin

to

to strike them with Death Tem-Ch. VII. poral and Eternal. Consider this, ye that forget God, lest he tear you in pieces, and there is none to deliver.

3. Love and Obedience in the highest degree are due to the Author of our Beings, and all things for our use and profit. What motion is more according to the Laws of Nature, than that Love should answer Love? and so far as the one descends in benefits, the other should ascend in thankfulness? If we consider the first and fundamental benefit with all its circumstances, in the pure order of Nature, that we are Men confisting of a rational Soul, and a Body admirably prepar'd for its convenient habitation, and in this regard the most wonderful work of God; can a humane Breast be so hard and flinty as not to be soft-

ned

Ch. VII. ned and made receptive of impressions by this effect of his pure goodness? Is it possible that any one should be of such a stupid savage temper, so void of all humanity, nay of the sentiments of the lower Nature, as not to be toucht with a grateful affection to the Author of his life, when Lions and Tigers, the most untractable Beasts of the Forest, are by an innate principle so tenderly inclin'd to their Dams? It unspeakably enforces our obligation, that beside the inherent excellencies of Nature he made us by priviledg above all Creatures in this sensible World, and furnish'd it with innumerable objects excellent in their beauty and variety, that are not meer remedies for necessity, but for the delight of this present life. And having tasted the good of being, and

and the fruits of his magnificent Ch. VII. Bounty, can we be coldly affected to our great Benefactor? The Moralist advises, as the best expe- tuis illum dient to make a person grateful, cinge, quo-encompass him with thy benefits, vertit, memothat wherever he turns, something riam tui fumay recal his fugitive memory, giens ibite and render thee visible to him. This cannot be done by Men. But where ever we turn our thoughts, or fix our eyes, either on our persons or comforts, on the present state, or the future, (for he has given Eternity to our duration) we find our selves incircled with innumerable and inestimable benefits from God. 'Tis impossible we should ever forget them without the greatest guilt. Every minute he renews our lives and all our enjoyments. For the actual influence of his Power

Ch. VII. Power is as requisit to preserve our being, as at first to produce it. The Creature has nothing of its own, but a simple non-repugnance of coming into act. How frozen is that Heart that is not melted in love to so good a God? Let us look into the depth of our native nothing, that we may un-derstand the heighth of the divine Love, in raising us from the pure possibility of being into act, and that meerly for his Sovereign pleasure, and most free benignity. There was no necessity that constrain'd him to decree the making the World, or Man in it: for 'tis a plain contradiction that there should be a superior Power to determine a Being of infinite Per-fections. And for that Reason also he gives all his Benefits without the least possible advantage to himhimself. Twas commended as Ch. VII. a miraculous Vertue in Theodosius the Emperor, that he was boun- nignitate is tiful meerly to satisfie his own bonos amicis Goodness: But 'tis the propriety of God's Nature. Is He not then effet illorum worthy of all our thoughts, all our quibus defeaffections, for his most free and bilque ad te admirable Favours? If there be redundaret but a spark of Reason, we must nisi dandi vojudge that the immense Liberality of God to us, without respect to his own interest, is so far from lessening, that it increases our duty to correspond in all possible thankfulness.

Consider further, that which quantoque in adds to the greatness of the Gifts partem intewe receive, is | the greatness of descendant, the Giver. The price of a benefit cum delectat rises in proportion to the worth of the person that bestows it. small gift from a great hand may acceperis.

tuis habitus eft, qui totus rebatur, ni-

Illa quanto gratiora funt, cogitantem magis a quo, A quam quid Senec. de bebe nefie. li'.1.

Ch. VII.

be justly preferr'd before a richer from a less estimable donor. Now if we consider that the glorious God (in comparison of whom the greatest Kings are but vain shadows of Majesty) has made a World full of so many and so excellent Creatures for our refreshment, that our being on Earth may not be tedious in the short space of our journey to Heaven, will it not overcome us with an excess of wonder and affection, and cause us to break forth, What is Man that thou art mindful of him, and the son of Man that thon visitest him? I hou madest him a little lower than the Angels, and hast crowned him with glory and honour; Thou madest him to have dominion over the works of thy hands, thou hast put all things under his feet.

And as our most ardent Love,

So

so intire Obedience is due to the Ch. VII. Creator, both in active service for his Glory, and an absolute resignation to his Will. The strongest title to acquire Dominion according to the Law of Nature, is that of the Cause to the Effect. Mind cannot rebel against the light of this Principle. Tis most just therefore we should imploy all our powers, even from the early rise of Reason to the setting point of Life, wholly in his service from whom we received them. 'Tis an excellent representation of St. | Austin; If a Sculptor, after | Sicut dedit his fashioning a piece of Marble daret, & fiin a humane Figure, could inspire raculum viit with Life and Sense, and give te. Serm.de verb. Dom. it Motion, and Understanding, and Speech, can it be imagin'd but the first act of it would be to prostrate it self at the feet of the Maker,

Ch. VII. Maker, in Subjection and thankfulnels, and to offer what ever it is, and can do, as homage to him? The Almighty Hand of God form'd our Bodies, He breathed into us the Spirit of Life; and should not the power of Love constrain us to live wholly according to his Will? methinks nothing should be pleasing to us but as we make it tributary to Him.If we only regard Him as our Creatour, that one quality should for ever engage us to fidelity in his service, zeal for his Interest, Obedience to his Laws, and an inviolable respect for his Honour. And this duty binds us the more strongly, because as God made the World for Mans profit, so he made Man for his own Glory. what the Loadstone is to the Steel, or the sensible good to the appetite,

tite, the same attractive is the end Ch. VII. to the intelligent Nature. And the higher the end is, and the more the mind is fitted to understand its excellence, the more powerfully it should excite the faculties, in pursuit of it according to their uttermost capacity. Now what horrid unthankfulness is it to be insensible of the infinite Debt we owe to God? what disloyalty to pervert his Favours, to flight his Commands, and cross the end of our Creation? The serious consideration that God has given us such a noble Nature, capable to know, love and enjoy Him, and that we have so little improved our faculties, for these excellent ends, should put us in two contrary excesses of Spirit, the one of joy, for his unspeakable Goodness, the other of confusion, for K 2 our

Ch. VII. our most unworthy neglect of it. Our duty and our disobedience have the same measure. The Goodness and Bounty of our great Benefactor regulates the one and the other. The more we have received from Him, the more we are ingaged to Him, and the more we are ingaged, the more guilty, and worthy of punishment will our neglect be. Among Men an ungrateful perfidious person is an object of horror, and favours abused become motives of harred. To employ our faculties rational or sensitive to the disservice of our Maker, is the same kind of villany though of incomparably greater guilt both in respect of the object and degree; as if a Traitor should turn the very same ·Weapons against his Prince, that he received from him for his defence.

fence. To turn his benefits into Ch. VII. occasions of sin, and by the same things to dishonour him by which we should glorifie Him, is extreme perveriness. In this, unthankful Man imitates the Earth from whence he was taken: for that makes use of the heat of the Sun to fend up Vapours that obscure the Beams of Light he communicates to it. This is to despise the Divine Majesty, Power, Wisdom, Goodness, that are united, and so eminently appear in his Works, and will provoke his severe Vengeance. Let us therefore every day revive the sense of our obligations, and by intense thoughts kindle the affections of Love and Reverence, of praise and thankfulness, that in them as flames ascending from an Altar, we may offer our Jelves a holy living Sacrifice, K 3 wbich

Ch. VII. which is our reasonable service. Our All is due to him, what ever we are, what ever we have, our Bodies, our Souls, our Time and E-

ternity.

And an humble resignation to his Will in all things is the effential duty of his Creatures 'Tis true that upon the account of his Wifdom and Power, it becomes us with the most respectful submission to yeild our selves to his pleafure. Authority and Dignity naturally result from their union in a person. Therefore tis Supreme in him who possesses them in their greatest excellence. When God himself speaks to Job of his transcendent Majesty, and of his right to dispose of Men according to his Will; he produces his Works as the conspicuous testimonies of his great Power and exquisite Wifdom.

dom: But the reason of our sub-Ch. VII. mission will be more convincing if we remember that God has an absolute unalienable propriety in us, and all that we enjoy; for our being and comforts are the liberal gifts of his hand. If therefore he shall please to take away any of his Favours, even Life it self, though not to exchange it for a life infinitely better, it would be the most unnatural rebellion to to relist the dispositions of his Providence, the most vile unthankfulnels, to be stormy and passionate, or to consent to any secret murmuring and discontent in the Heart, as if our own were taken from us, either unseasonably or unjustly. And though our troubles immediately proceed from second natural Causes, yet according to right Reason, we must esteem K4

Ch. VII.

esteem them but as instruments of his invisible Hand, and govern'd by his Counsel, in order to such estects and in the time he pleases. It is our duty even in the saddest circumstances, with an entire readiness of mind, and conformity of desires to say to our Maker, Thy will be done.

4. Trust and Reliance on God is our duty and priviledge. Every being has a necessary dependance on Him for its subsistence; but Man of all the visible Creatures is only capable of affiance in Him, by reflecting upon his own Impotence, and by considering the Perfections of the Creator, that render him the proper object of trust. Tis the incommunicable honour of the Deity, to be acknowledged and regarded as the Supporter of all things. To put considence in our

our selves, in the advantages of Ch. VII. Body or Mind or Estate, as if we were the Architects of our own felicity, is a sacrilegious usurpation. Yet vain Man foments a lecret pride and high opinion of himself, as if by his own prudence and conduct he might acquire an happiness, till experience confutes his pleasing but pernicious error. The truth is, were there no God, whose powerful Providence governs all things, and has a special care and respect of Man, he were of all creatures the most miserable. So that besides the wickedness, we may clearly discover the folly of Atheism, that deprives Man of his chiefest Comfort at all times, and his only Comfort in the greatest exigencies. For in this mutable state he is liable to so many disasters and wretched accidents, that none

The Existence

Ch. VII. none can have an assurance of prosperity one day. How frail and uncertain is Life, the foundation of all temporal Enjoyments? It depends upon so many things, that 'tis admirable it subsists for a little time. The least vessel in the Body that breaks or is stopt, interrupting the course of the Blood and Humours, ruines its œconomy. Sometimes in its vigorous consistence, when most distant from Sickness' tis nearest to Death. A little eruption of Blood in the Brain is sufficient to stop the passages of the Spirits, and deprive it of motion and life. And the changes of things without us, are so various and frequent, so great and suddain, that tis an excels of folly, a dangerous rest to be secure in the enjoyment of them. The same person sometimes affords an

example of the greatest Prosperi- Ch. VII. ry, and of greater Misery in the space of a few hours. Henry the fourth of France, in the midst of the triumphs of Peace, was by a blow from a sacrilegious hand dispatcht in his Coach, and his blody Corps forfaken by his Servants, expos d to the veiw of all; so that as the Historian observes, there was but a moment between the adorations | Mazaray and oblivion of that great Prince. All flesh is Grass, and the glory of it as the flower of the Grass. What ever disguifes its imperfections, and gives it lustre, is but superficial, like the colour andornament of a Flower, whose matter is only a little dust and Water, and is as weak and fading. Whothen can posses these things without a just jealousie, lest they should slip away, or be ravisht

Ch. VII. ravisht from him by violence? And in this respect Man is most unhappy; for besides the affliction of present evils, Reason, that separates him from other Creatures, and exalts him above them, is the fatal instrument of his trouble by the prevision of future evils. Ignorance of future miseries is a priviledge, when Knowledg is ineffectual to prevent them. Unseen evils are swallow'd whole, but by an apprehensive imagina-tion are tasted in all their bitterness. By fore-thoughts we run to meet them before they are come, and feel them before they are truly sensible. This was the reason of that complaint in the Poet seeing the prognosticks of misery many, years before it arrived,

|| Lucan.

Sit

Ch. VII.

Sit subitum quodcunque paras, sit caca futuri

Mens hominis fati, liceat sperare ti-

Let the Evils thou preparest surprize us, let us not be tormented by an unhappy expectation of them, let the success of suture things be concealed from our sight, let it be permitted to us to hope in the midst of our fears.

Indeed God has mercifully hid the most of suture events from humane curiosity. For as on the one side by the view of great Prosperity, Man would be tempted to an excess of Pride and Joy, so on the other (as we are more sensibly touch'd with pain than pleasure) if when he begins to use his Reason and apprehensive faculty,

by

Ch. VII. by a secret of Opticks he should have in one fight presented all the Afflictions that should befal him in the World, how languishing would his life be? This would keep him on a perpetual Rack, and make him suffer together and at all times, what shall be endured separately and but once. But though the most of future things lie in obscurity, yet often we have sad intimations of approaching evils that awaken our fears. Nay, how many Tempests and Shipwracks do Men suffer in Terra firma, from the suspicion of Calamities that shall never be? Imaginary Evils operate as if real, and produce substantial Griefs. Now how can such an infirm & jealous creature, in the midst of things that are every minute subject to the Laws of Mutability, be without inward

ward trouble? What can give Ch. VII. him repose and tranquillity in his best condition, but an assurance that nothing can befall him but according to the wife Counsel and gracious Will of God? And in extream Afflictions, in the last Agonies, when no humane things can afford relief, when our dearest Friends are not able to comfort us, but are miserable in our miseries, what can bear up our fainting hope but the Divine Power, a foundation that never fails? what can allay our forrows, but the Divine Goodness tenderly inclin'd to succour us? Our help is in the Lord who made Heaven and Earth. The Creation is a visible Monument of his Perfections. The Lord is a Sun, and a Sheild. He is al-sufficient to supply our wants, and satisfie our desires. As the Sun

Ch. VII. Sun gives Life and Joy to all the World, and if there were millions of more kinds of beings and of individuals in it, his light and heat are sufficient for them all; so the Divine Goodness can supply us with all good things, and ten thousand Worlds more. And his Power can secure to us his Favours, and prevent troubles; or, which is more admirable, make them beneficial and subservient to our felicity. He is a sure refuge, an inviolable Sanctuary to which we may retire in all our streights. His Omnipotence is directed by unerring Wildom, and excited by infinite love, for the good of those who faithfully obey him. humble confidence in him, frees us from anxieties, preserves a firm peaceful temper in the midst of This gives a superiority Storms.

of Spirit, a true empire of mind Ch. VII. over all outward things.

Rex est qui posuit metus, Occurritque suo libens Fato, nec queritur mori.

What was the vain boast of Philosophers that by the power of Reason they could make all accidents to contribute their happiness, is the real priviledge we obtain by a regular trust in God, who directs and orders all events that happen for the everlasting good of his Servants. In the worst circumstances, we may rejoyce in Hope, in a certain and quiet expectation of a blessed issue. In Death it self we are more than Conquerers. O Lord God of Hosts, blessed is the Man that trusts in thee.

L CHAP.

144

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L CHAP.

CHAP. VIII.

The Immortality of the Soul depends on the conservative influence of God. Natural and Moral Arguments to prove that God will continue it for ever. The Soul is incapable of perishing from any corruptible principles, or separable parts. Its spiritual Nature is evident by the acts of its principal faculties. The understanding conceives spiritual Objects; is not confin'd to singular and present things: Reflects upon it self: Corrects the errors of the sense: Does not suffer from the excellence of the Object. Is vigorous in its operations when the body is decay'd, which proves it to be an immaterial faculty. An answer to objections, against the Souls

Souls spiritual Nature. That the Ch.VIII. first notices of things are conveyed through the senses, does not argue it to be a material faculty. That it depends on the temper of the Body in its superior operations, is no prejudice to its spiritual Nature.

Having dispatch'd the consideration of the prime fundamental Truth, that there is a most Wise and Powerful Creator of all things, I shall next discourse of the Immortality of the humane Soul, and the Eternal recompences in the future State.

In treating of the Souls Immortality I shall not insist on nice and subtile Speculations, that evaporate and leave nothing substantial for conviction or practice: but consider those proofs that may induce the mind to assent, and L 2 work

Ch. VIII. work upon the will to make its choice of objects with respect to their endless consequences hereafter. And first, it must be premised, that Immortality is not an inseparable perfection of its nature; for 'tis capable of annihilation. What ever had a beginning may have an end. God only hath immortality in an absolute sense, and communicates it according to his pleasure. The perpetual existence of Souls is a priviledge that depends on his sustaining vertue, without which they would relapse into a state of not Being. His Will is the measure of their duration. I shall therefore consider such things as strongly argue that God will not withdraw his conservative influence that is necessary to their Immortality. The Arguments are of two forts, Natural

ral and Moral. The first prove Ch.VIII. that God has made the Soul incapable of Death by any Internal Causes of perishing from its Nature, and in that declares not obscurely that he will ever preserve it. The second fort are drawn from the Divine Attributes, the visible Oeconomy of Providence in the government of the World, that are infallible, and will produce a sufficient conviction in minds equally inclin'd.

Death by any Internal Causes of perishing in its Nature. The dissolution of things proceeds from the corruptible principles of which they are compounded, and the separable parts of which they are resolved. Therefore all mixt and material Beings are subject to dissolution

Ch.VIII.

Et quum

simplex animi

natura esset,

neque baberet

in se quicquam admixtum dispar sui, atq;

dissimile, non

posse eum dividi. Cic. de

Sencc.

solution. But the humane Soul is a spiritual substance, | simple, without any disagreeing qualities, as heat and cold, moisture and driness, the seeds of corruption. The essences of things are best discover'd by their peculiar operations, that argue a real distinction between them, and from whence arise the different notions whereby they are conceived. The foul of a Brute, performs the same vital acts, as the foul of a Plant, yet 'tis visibly of a more elevated nature, because it performs the functions of the sensitive life that are proper to it. The rational Soul performs the same sensitive acts as the soul of Brutes, but that it is of a higher order of substances, appears by its peculiar objects and immediate operations upon them.

The two principal faculties of the

the humane Soul are the Under-Ch.VIII. Standing and the Will, and the Actions flowing from them exceed the power of the most refined matter however modified, and transcend any Principle that is only endowed with the powers of sense and imagination confin'd to matter.

To proceed orderly, I will first consider the Mind with respect to the quality of its objects, and manner how it is conversant about them.

purely spiritual, God, Angels, separate Souls, the Analogies, the differences, and various respects of things, argue it to be of a spiritual nature. For tis an evident principle, there must be an Analogy between the Faculty and the Object. A material Glass cannot L4 repre-

The Immortality

Ch.VIII. represent a Spirit; it has no receptivity to take into it an object without figure, colour, and diversity of parts, the affections of mat-Aspiritual object can only be apprehended by a spiritual operation, and that can only be produced by a spiritual Power. The being of things is the root of their working. Now rarifie matter to the highest fineness, reduce it to imperceptible Atoms, 'tis as truly Matter as a gross Body. For lightness and tenuity are as proper Attributes of matter, as weight and density, though less sensible.

If a Beast could apprehend what discourse is, it were rational. The Soul therefore that understands the Spirituality of things is Spiritual; otherwise it should act extra sphæram. The intellectual eye alone sees him that is Invisible, un-

derstands

derstands the reasons of Truth Ch. VIII. and Justice, looks beyond the bright Hills of Time into the Spiritual Eternal World, so that tis evident there is an affinity and likeness in Nature between them.

2. Material faculties are confin'd to the narrow compals of singular and present things; but the Mind abstracts from all individuals, their pure Nature, and forms their Universal Species. The Eye can only see a colour'd object before it, the Mind contemplates the nature of Colours. It ascends above all the distinctions of Time, recollects what is past, foresees what is to come, |no |Celer & Diinterval of space or time can hin- omni mundo, der its sight. Besides, the * swift & omni evo

flight

^{*} Sic mihi persuasi, sic sentio, quum tanta Celeritas animorum sit, tanta memoria præteritorum, futurorum providentia, tot scientie, tot inventa, non posse eam naturam que res eas continet mortalem effe. Cic.

The Immortality

Ch. VIII. flight of the thoughts over Sea and Land, the soaring of the Mind in a moment above the Stars, as if its essence were all vigour and activity, prove that 'tis not a material Power.

> 3. Sense only acts in a direct way, without reflecting upon its self or its own operations. true there is an experimental perception included in vital and lensible acts; but 'tis far below proper reflection. The Eye doth not lee the action by which it sees, nor the imagination reflect on it self: for that being conversant only about representations transmitted through the senses, cannot frame an Image of it self and gaze upon it, there being no such resemblance conveyed by the mediation of the outward organs. But the rational Soul not only contem

templates an object, but reflects Ch. VIII. on its own contemplation, and retir'd from all commerce with External things, views it self, its qualities and state, and by this gives testimony of its Spiritual and immortal Nature.

4. The Mind rectifies the false reports of the Senses, and forms the Judgment of things not according to their impressions, but by fuch rational evidence of which they are not capable. When the Object is too distant, or the Medium unfit, or the Organs distemper'd, the Senses are deceived. The Stars of the brightest magnitude seem to be trembling sparks of light: but the Understanding considers that the representations of things are imperfect and less distinct proportionably to their distance, and conceives

Ch.VIII. of their magnitude accordingly. A straight Oar appears crooked in the Water, but Reason observes the error in the refractions, when the Image passes through a double medium of unequal clearness. Sweet things tafte bitter to one in a Feaver, but the mind knows that the bitterness is not in the things but in the viciated Palat. Moreover, how many things are collected by Reason that transcend the power of fancy to conceive, nay are repugnant to its conception? What corporeal Image can represent the immensity of the Heavens, as the Mind by convincing arguments apprehends it? The Antipodes walk erect upon the Earth, yet the Fancy cannot conceive them but with their Heads downward. Now if the Mind were of the same nature with

with the corporeal Faculties, their Ch.VIII. judgment would be uniform.

5. The Senses suffer to a great degree by the excessive vehemence of their Objects. Too bright a light blinds the Eye. Too strong a sound deafs the Ear. But the Soul receives vigor and perfection from the excellence and sublimity of its object; and when most intent in contemplation, and concenter'd in its self, becomes as it were all Mind, so that the operations of it as sensitive are suspended, feels the purest delights far above the perception of the lower faculties. Now from whence is the diftemper of the Senses in their exercise, but from matter, as well that of the Object as the Organ? And from whence the not suffering of the Mind, but from the impressing the

Ch. VIII. the forms of Objects, separated from all matter, and consequently in an immaterial faculty? for there is of necessity a convenience and proportion, as between a Being and the manner of its operations, so between that, and the Subject wherein it works. This strongly argues the Soul to be immaterial, in that 'tis impassible from matter, even when it is most conversant in it. For it refines it from corporeal accidents, to a kind of spirituality proportioned to its nature. And from hence proceeds the unbounded capacity of the Soul in its conceptions, partly be-cause the forms of things inconsistent in their natures, are so purified by the Mind, as they have an objective existence without enmity or contrariety; partly because in the workings of the Mind, one act

act does not require a different Ch. VIII. manner from another, but the same reaches to all that is intelli-

gible in the same order.

6. The Senses are subject to languishing and decay, and begin to die before Death. But the Soul many times in the weaknels of Age is most lively and vigorously productive. The intellectual Off-spring carries no marks of the decays of the Body. In the approaches of Death, when the corporeal faculties are relaxt and very faintly perform their functions, the workings of the Soul are often rais'd above the usual pitch of its activity. And this is a pregnant probability that 'tis of a spiritual Nature, and that when the Body, which is here its Prison rather than Mansion, falls to the Earth, 'tis not opprest by its ruines, but fet

RACTOV 20répas diat-Taplun TE σώματω. Plutarch. in Rom.

set free and injoys the truest liberty. This made Heraclitus say that the Soul goes out of the Body as περ άσραπη Lightning from a Cloud, because it's never more clear in its conceptions than when freed from matter. And what Lucretius excellently expresses in his Verses, is true in another sense than he intended;

> Cedit item retro de Terra, quod fuit ante,

> In Terram; sed quod missum est ex Ætheris oris,

> Id rursus Cœli fulgentia Templa receptant.

> What sprung from Earth falls to its native place:

> What Heav'n inspir'd releast from the weak tye

> Of flesh, ascends above the shining Sky.

Before

Before I proceed, I will briefly Ch. VIII. consider the Objections of some who secretly favour the part of impiety.

in its intellectual operations depends on the Phantasms, and those are drawn from the representations of things conveyed through the senses.

But it will appear this does not enervate the force of the Arguments for its spiritual nature. For this dependence is only objective, not instrumental of the Souls perception. The first images of things are introduc'd by the mediation of the senses, and by their presence (for nothing else is requisit) the mind is excited, and draws a Picture resembling, or if it please not resembling them, and so operates alone, and compleats its own work.

Ch.VIII. work. Of this we have a clear experiment in the conceptions which the mind forms of things so different from the first notices

of them by the Senses.

The first apprehensions of the Deity are from the visible effects of his Power, but the Idea in which the understanding contemplates him, is fram'd by removing all imperfections that are in the Creatures, and consequently that he is not corporeal. For whatsoever is so, is liable to corruption, that is absolutely repugnant to the perfection of his nature. Now the common Sense and Fancy, only powerful to work in Matter, cannot truely express an immaterial Being. Indeed as Painters by their Colours represent invisible things, as Darkness, the Winds, the Internal affections of the

the heart, so that by the representation. Ch.VIII. tations, the thoughts are awakn'd of such objects; so the fancy may with the like Art shadow forth Spiritual Beings by the most resembling forms taken from sensible things. Thus it imagins the Angels under the likeness of young Men with Wings, to express their vigor and velocity.But the Mind by its internal light conceives them in another manner, by a Spiritual form, that exceeds the utmost efficacy of the corporeal Organs, so that 'tis evident the Soul as intellectual in its fingular and most proper operations, is not assisted by the ministry of the Senses.

2. Tis objected that the Soul in its superiour operations depends on the convenient temper of the Body. The thoughts are

M 2 clear

ch. VIII. clear and orderly when the Brain is composed. On the contrary when the predominancy of any humour differences it, the Mind feels its infirmities. And from hence it feems to be of a corporeal nature, depending on the Body in its being, as in its working.

But this, if duly consider d, will raise no just prejudice against its Spiritual Immortal Nature.

For,

convincing Argument that they are of the same Nature. There may be so strict a union of Beings of different natures, that they must necessarily be subject to impressions from one another. Can any Reasons demonstrate that a Spiritual substance endowed with the powers of understanding and will,

will, cannot be united in a vital Ch.VIII. composition to a Body, as the Vegetative Soul is in Plants, and the Sensitive in Beasts? There is no implicite repugnance in this that proves it impossible. Now if such a complex Being were in Nature, how would that spiritual Soulact in that Body, that in its first union with it (excepting some universal Principles) is a rasa tabula, as a white Paper, without the notices of things written in it? Certainly in no other imaginable manner than as Man's Soul does now.

Indeed if Man as compounded of Soul and Body, were a sensitive Animal, and only rational as partaking of the Universal Intellect, bent to individuals for a time, and retiring at Death to its first Being, as Averroes fancied, there would be no cause of such a Symton

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pathy:

Ch.VIII. pathy: but the Soul as intellectual, is an informing, not affifting form. And it is an evident proof of the Wisdom and Goodness of the Creator, by this strict and senfible union, to make the Soul vigilant and active to provide for the convenience and comfort of the Body in the present state, and that notwithstanding such a discord in Nature, there should be fuch a concord in inclinations.

2. Though the mental operations of the Soul are hindred by the ill habit of the Body, yet the mind suffers no hurt, but still retains its intellectual power without impairing. A skilful Musitian does not lose his Art that plays on an harp when the strings are false, though the Musick is not so harmonious as when 'tis justly tuned. The visive faculty is not

weak-

weakned, when the Air by a col- Ch.VIII. lection of gross vapours is so thick, that the eye cannot distinctly perceive distant objects. When by the heats of Wine or a Disease the - Spirits are inflam'd, and made fierce and unruly, and the Images in the Fancy are put into confusion, the mind cannot regularly govern and use them: When the fumes are evaporated, the Brain is restor'd to its temper and fitness for intellectual operations, but the mind is not cur'd, that was not hurt by those Distempers.

Briefly, the Deniers of the Souls Immortality, resemble in their arguings some who oppos'd the Divinity of our Saviour. For as Apollinaris and Eunomius from Basil Selenc. Christ's sleeping so profoundly in Orat. 2. a storm, instead of concluding that he was a real Man, falfly in-

M 4

ferr'd

Ch.VIII. ferr'd that he was not God: Because sleep is not the satisfaction of a Divine appetite, the Deity is incapable of it. But they confider'd not his more than humane Power in rebuking the Winds and the Sea with that Empire, that was felt and obeyed by those insensible creatures: so those whose interest inclines them to believe that Man is entirely mortal, alledg that he acts as a sensitive Creature, for he is so, but consider not that he has also more noble faculties, to understand objects purely spiritual, and God himself the most perfect in that order, which no material principle, though of the most subtile and finest contexture, can reach unto. Besides, the more 'tis disengaged from Matter, and retir'd from the senses, the more capable of the Soul.

it is to perform its most exalted Ch. VIII. operations, and consequently by an absolute separation 'tis so far from perishing, that it ascends to its | perfection. For the manner | Mibi quihow it acts in the separate state 'tis persuaderi to no purpose to search, being potuit animos most secret, and 'twill be to no purpose to find, as being of no in- mortalibus fluence to excite us to the constant and diligent performance of our emori. Nec veduty. Tis therefore a fruitless cu- ro tum aniriosity to inquire after it. But to sipientem imagine that because the Soul quum ex inin the present state cannot under-Sipienti corstand clearly without the convenient disposition of the Body, therefore it cannot act at all without it, is as absur'd as to fancy be- capisset, tum cause a man confin'd to a Cham-esse sapientem ber cannot see the objects without but through the Windows, therefore he cannot see at all, but through

demnunquam dum in corporibus effent. vivere, quum exissent ex iis mum effe inpore evasissit, Sed quum omni admistione corporis purus & integer effe Cic. de Sen.

Ch. IX. through fuch a Medium, and that when he is out of the Chamber, he has totally loft his fight.

170

CHAP. IX.

The acts of the Will consider'd. Its choice of things distastful to Sense, and sometimes destructive to the Body, argue it to be a spiritual principle. The difference between Man and Brutes amplified. The Spiritual operations of the Soul may be perform'd by it self in a separate state. This is a strong proof God will continue it. The Platonick argument that man unites the two orders of Natures intelligent and sensible, Immortal and perishing.

2. The acts of the Will that imperial faculty, prove it to be of a higher order of substance.

stance than the sensitive Soul. Ch. IX. The Brutes are acted by pure necessity; their powers are moved and determined by the external application of objects. Tis visible that all kinds of sensitive Creatures in all times, are carried in the same manner by the potent sway of Nature towards things sutable to their corporeal faculties. But the rational Will is a principle of free election, that controuls the lower appetite, by restraining from the most pleafant and powerful allurements, and choosing sometimes the most distastful things to sense. Now from whence arises this contention? If the rational Will be not of a higher nature than the sensual appetite, why does it not consent with its inclinations? How comes the Soul to mortifie the most vehement

172

Ch. IX. hement desires of the body, a part so near in Nature, so dear by Affection, and so apt to resent an injury? And since 'tis most evident that sensitive Creatures always with the utmost of their force defend their Beings, from whence is it that the rational Soul in some cases against the strongest recoile and reluctance of Nature, exposes the body to Death? If it depended on the body for subsistence it would use all means to preserve it. Upon the sight of contrary motions in an engine we conclude they are caused by diverse springs, and can such opposite desires in Man proceed from the same principle?

If the rational Soul be not of a sublimer order than the sensitive, it follows that Men are Beafts, and Beasts are Men. Now 'tis as

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impossible to be what they are Ch. IX. not, as not to be what they are. But do the Beasts reverence a Divine Power, and at stated times perform acts of solemn Worship? Is Conscience the immediate rule of their Actions? will Lectures of temperance, chastity, justice arrest them in the eager pursute of sen-Iual satisfactions? Do they feel remorse in doing ill, and pleasure in doing well? Do they exercise the Mind in the search of Truth? have they desires of a sublime intellectual good that the low senfual part cannot partake of? have they a capacity of such an immense Blessedness, that no finite Object in its qualities and duration can satisfy? Ask the Beasts, and they will tell you. Their actions declare the contrary. But the humane Soul has awful appre-

174 Ch. IX.

prehensions of the Deity, distinguishes of things by their agreement or disconformity to his Laws: Its best and quickest Pleafures, and most piercing wounding Troubles are from Moral Causes. What colour, what taste has Vertue? yet the purified Soul is inflam'd by the views of its most amiable thổ not sensible beauty, and delighted in its sweetness. How often is it so ravish'd in contemplation of God, the great Object of the rational Powers, as to lose the desire and memory of all carnal things? What stronger Argument and clearer Proof can | Hoe igitur there be of its affinity with | God, than that Divine things are most sutable to it? for if the rational Soul were of the same order with Cant. Senec. the sensitive, as it could not possibly conceive any being more excellent

Argumentum babet Divinitatis sue, quod illium Divina delecellent than what is corporeal, so Ch. IX. it could only relish gross things wherein Sense is conversant.

The Sum of what has been difcourst of, is this, that by considering the different operations of Man and of Brutes, we may clearly discern the different powers of acting, wherewith the rational Soul is endowed in the one, and the fenfitive in the other. Soul in Beafts performs no operations independent on the Body that serves it either as an instrument, or matter of their production: such are the use of the Senses, Nutrition, Generation, all the internal work, and the preparing the Phantasms, without which they would be far less serviceable to Man. Tis not strange therefore that it perishes with the Body, there being no reason for its duraCh. IX.

duration in a separate state, since 'tis fit only to act by the ministry of the Body. But the Soul of Man, besides the operations that proceed from it as the form of the body it animates, such are all common to man with Plants and Animals, understands, discourses, reflects on it self, that are acts proper to its nature, and included in its true conception, whereby 'tis distinguished from that of Indeed the exercise of Brutes. sensitive operations depends so absolutely on its union with the body, that they cannot be perform'd, nor conceived as possible without its presence, and the use of corporeal organs. But the more excellent operations that proceed from the higher faculties, wherewith 'tis indowed not as the form of a material Being, but as

a spiritual substance, such as sub- Ch.IX. fift for ever without any communion with Bodies, so entirely belong to it by the condition of Nature, that for their production 'tis sufficient of it self. The Understanding and Will are Angelical Powers, and to know and will, and to be variously moved with pleasure or greif according to the qualities of objects sutable or disagreeing, are proper to those Natures that have no alliance with Bodies. It follows therefore the Soul, in its separate state, may contemplate, and delightfully injoy intellectual objects, or torment it self with reflection on things contrary to its will: Nay, it understands more clearly, and is affected more strongly than before. For these operations during its conjunction are not common N to

178

Ch. IX. to the Body, but produc'd by it in the quality of a mind, and are then most vigorous and expedite, most noble and worthy of it, when the Soul withdraws from all sensible things into it self, and is most rais'd above the manner of working that is proper and proportion'd to the body. And from hence 'tis reasonable to conclude that it survives the Body, not losing with it the most noble faculty, the mind, that is peculiar to it, nor the necessary instrument of using it. For as the universal Providence of God supports the lower rank of Creatures in their natural Life, so long as their faculties are qualified for actions proper to that life, we may strongly argue that his confervative In-fluence will not be withdrawn from the humane Soul that is apt and

and capable in its own nature to Ch. IX. exist, and act in a separate state.

In short, the understanding and elective powers declare its descent from the Father of Spirits, whose πενάτω δείω κεριστών του image is ingraven in its nature, μοιότατου Plato.

Plato.

corruptible Diamond.

I shall add to the natural arguments an observation of the Platonists, that of all other Philosophers approach nearest the truth in their discourses of God and the Soul, of the Majesty of the one and the excellence of the other. They observe that the unity of the World is so closely combin'd in all its parts, the several beings that compose it, that between the superiour and inferiour species there are middle Natures, wherein they meet, that no vacuum may interpole in the series of things. N 2 This

Ch.IX. This is evident by considering that between inanimate bodies and living, insensible and sensible, there are some beings that partake of the extremes, and link them together, that the order of things-not being interrupted, the mind by continual easie degrees may ascend from the lowest to the highest in perfection. And from this just and harmonious proportion that is proper to essences, the intelligible beauty and musick of the World arises, that is so pleasing to the confidering mind. Now what band is there to joyn the two ranks of Beings, intelligent and sensible, but Man, that partakes of Sense, common with the Beafts, and Understanding to the Angels. For this reason they give him the mysterious name of Horizon, the ending and union of the two Hemifmispheres, the superiour and in-Ch. X. feriour, the two orders of Natures, immortal, and that shall perish.

CHAP. X.

The moral Arguments for the Souls Immortality. The restless desire of the Soul to an intellectual eternal happiness, argues it survives the Body. The lower order of Creatures obtain their perfection bere. It reflects upon Nature, if the more noble fails of its end. That wicked Men would choose annihilation, is no proof against Mans natural defires of Immortality. The necessity of a future state of recompences for moral actions, proves the Soul to be immortal. The wisdom of God, as Governor of the World, re-N 3 quires

quires there be Rewards and Punishments annext to his Laws. Eternal Rewards are only powerful to make men obedient to them in this corrupt state. Humane Laws are no sufficient security of Vertue, and restraint from Vice.

2. I Will now consider the moral Inducements to confirm our belief that God will preserve the Soul in its being and activity hereafter. And of this we have sufficient evidence by internal light, the natural notions of the Deity, and by many visible testimonies in his Government of the World.

I. The restless desire of the Soul to an intellectual and eternal Felicity not attainable here, is a strong argument that 'tis reserv'd to a future state. The Understand-

ing

ing is inclin'd to the knowledge Ch. X. of Truth, the Will to the fruition of Goodness; and in what degrees foever we discover the one, and enjoy the other in our present condition, we are not content. As one that is burnt up with such a Thirst that onely an Ocean can quench, and has but a little stream to refresh him. God is the only satisfying Object of the rational faculties, and here our conceptions of him are so imperfect, that we approach nearer the Truth by denying what is inconsistent with his Nature, than in affirming the proper Perfections of it. And the communications of his Love to us inflames the Soul with new defires of fuller enjoyment. This desire of Happiness is essential to Man, as Man. Now 'ris universally acknowledged that Nature is not

Ch. X. not a vain Principle, it produces no superfluous inclinations in any sort of Creatures, much less in Man, and in that which is most proper to him, and in order to the raising him to his Perfection. The natural motion of a Stone has a center where to rest; Plants arrive to their full growth and beauty; the Beasts have present satisfaction, and are happy Animals. But Man, in whom the two lower lives and the Intellectual are united, is here only in his way to happiness, his best endeavours are but imperfect essays towards it.

> Now if the Soul does not furvive the Body, and in a separate state obtain its desires, it will reflect upon Nature for imprudence or malignity, in dealing worse with the most noble order of vifible

sible Beings. The Beasts excel Ch. X. Man in the guickness and vivacity of the powers of Sense, being their perfection, and in him subordinate faculties, and are more capable of pleasure from sensible things; and Reason, his eminent Prerogative, makes him more liable to misery. For Man ardently aspiring to a Spiritual Happinels, that here he cannot enjoy, much less hereafter if the Soul perish, is under a remediless infelicity. His Mind is deceived and stain'd with Errors, his Will tormented with fruitless longings after an impossible Object. But if we unveil the face of Nature, God appears (who is the Author of our being, and of this defire so proper to it) and we cannot suspect, without the highest Impiety, that he would make all Men in vain, and deceive them by

186

Ch. X. a false appearance. But he gives us in it a faithful presage of things future, and indiffernable to Tenfe, to be injoyed in immortality. This Argument will be the more forcible, if we consider that holy Souls, who excel in Knowledge and Vertue do most inflamedly long for the enjoyment of this pure felicity. And is it possible that the Creatour should not only endow Man with rational powers, but with vertues that exalt and inlarge their capacity to render him more miserable? to imagine that he cannot, or will not fully and eternally satisfie them is equally injurious to his perfections. It therefore necessarily follows that the Soul lives after Death, and fully enjoys the hap-pinels it earnestly desir d whiles in the darkness of this earthly Taber cle Add

of the Soul.

Add further, that Man alone of Ch. X. all Creatures in the lower World understands and desires Immortality. The conception of it is peculiar to his Mind, and the defire of it as intrinsick to his Nature as the desire of Blessedness. that Blessedness that ends, is no perfect Blessedness, nor that which every one defires. Man alone feels and knows that his Nature is capable of excellent perfections and joys. Now if he shall cease to be for ever, why is this knowledge and desire but to render him more unhappy, by grief for the present shortness of life, and by despair of a future Immortality? In this respect also the condition of the Beasts would be better than of Men. For though they are for ever deprived of Life, yet they are uncapable of regret, because

Ch. X. cause they cannot by reflection know that they possess it, and are

without the least imagination or desire of immortality. They are alive to the present, but dead to the future. By a favourable ignorance they pass into a state of not being, with as much indisserence, as from watching to sleep, or from labour to repose. But to Man that understands and values Life and Immortality, how dark and hideous are the thoughts

of annihilation? let him enjoy all possible delights to sense, or desireable to the powers of the

Soul, How will the sweetness of all be lost in the bitterness of that

thought that he shall be deprived

Mors iis ter- of them for ever? How frightful ribilis, quo- is the continual apprehension of rum cum vita an everlasting period to his being,

guentur. Cic. and all enjoyments sutable to it?

After

After that a prospect of Eternity Ch. X. has been shown to him, how tormenting is the thought that he must die as the stupid Ox, or the vilest Vermine of the Earth, and with him the fallacious instinct of Nature that inclin'd him to the most durable happiness? If it were thus, O living Image of the Immortal God, thy condition is very miserable! What the Romans wisht in great anguish for the loss of Augustus, that he had Vinam aut not been born, or had not died, is non natus esmore reasonable in this case: it ses, aut non were better that the desire of eternal Life had not been born in Man, or that it should be fulfilled. If it be objected that many Men are not only without fear of annihilation, but desire it, therefore Immortality is not such a priviledg that thereasonable Creature, naturally aspires to.

Scientia meritorum, nibil tem, magis tingui, quam reparari. M. Fel.

I answer; the inference is very Ch. X. preposterous, for the reason of their choice is, because they are attentive to an object infinitely ||Plerofq; con-more || sad and afflictive, that is, a state of everlasting torments, este post mor- which the guilty conscience preoptare, quam sages to be the just recompence credere. Ma- of their crimes. So that enclosed lunt enim ex- between two evils, an eternal state ad supplicia of not Being, and an Eternity of misery, 'tis reasonable to venture on the least, to escape the greater. But supposing any hopes of future happinels, they would defire immortality as an excellent benefit. As one that has lost the pleasure and taste of Life, by confurning sickness, and sharp pains, or some other great calamities, may be willing to die, but suppossing a freedom from those evils, the desire of Life as the most precious

precious and dear enjoyment Ch. X. would strongly return. And that the desire of Immortality is natural, I shall add one most visible testimony. For whereas the lower fort of Creatures that finally perish in Death are without the least knowledg of a future estate, and are therefore careless of leaving a memorial after them: on the contrary, Men are solicitous to secure their names from oblivion, as conscious of their souls furviving in another World. This ardent passion not directed by higher Principles, excites them to use all means, to obtain a kind of immortality from Mortals. They reward Historians, Poets, Oratours to celebrate their actions. They erect Monuments of durable Brass and Marble to represent the Effigies of their faces: They endeavour

Ch. X.

deavour by triumphal Arches, Pyramids, and other works of Magnificence, to eternize their Fame, to live in the eyes, and mouths, and memories of the living in all succeding times. These indeed are vain shadows, yet argue the desire of immortality to be natural. As 'tis evident there is a natural affection in Parents to preserve their Children, because when they are depriv'd of their living presence, they dearly value and preserve their dead Pictures, though but a poor consolarion.

2. The necessity of a future state wherein a just retribution shall be made of rewards and punishments to Men according to their actions in this life, includes the Souls Immortality. For the proof of this I shall lay down such

fuch things as certainly establish Ch. X.

1. The first Argument is drawn from the Wisdom of God in governing the reasonable World. In the quality of Creator, he has a supream title to Man, and consequently is his rightful Governor, and Man his natural subject. Now Man being endowed with free faculties, the powers of knowing and choosing, is under a Law clearly imprest on his Nature by the Author of it, that strictly forbids moral evil, and commands moral good. And to enforce the Authority of this Law, the Wisdom of the Lawgiver, and the temper of the Subject requires, that willing obedience should be attended with certain rewards, and voluntary disobedience with unavoidable punishments. For Man being

194

Ch. X. ing so fram'd as to fore-see the consequences of his actions, the inward springs of hope and fear, work and govern him accordingly. And these necessary effects of Vertue and Vice must be so great, as may rationally induce Man to reverence and observe the Law of his Maker, in the presence of the strongest Temptation to the contrary. Now if we consider Man in this corrupt state, how averse from good, and inclin'd to evil, how weak his directive faculty, how disordered and turbulent his Passions, how many Pleasures are pressing on the senses, to precipitate his slippery disposition into a compliance, it is very evident, that befides the rules of Morality, eternal Reasons are necessary to preserve in him a dutiful respect to God. Take away the hopes and fears

fears of things hereafter, what An- Ch. IX. tidote is of force against the poison of inherent Lusts? what can disarm the World of its Allurements? how can Man void of Innocence, and full of Impurity, resist the delights of Sin, when the inclinations from within, are as strong as temptations from without? how greedily will he pursue the advantages of this mortal condition, and strive to gratifie all the sensual appitites? The Romans when the fear of | Carthage, that aspired to a Superiority in Empire, was remo-Carthaginis ved, presently degenerated from metu, subla-Military Valor and Civil Vertues, emula non into Softness and Luxury. So if tam gradu, Man were absolv'd from the fear fed precipiti of Judgment to come, no restraint tute desciwould be strong enough to bridle tum, ad vitia the impetuous resolutions of his est. Paterc. depraved will. If there were no 0 2 evil

tâque Imperii cursu a vir-

The Immortality

Ch. X. evil of punishment after Death, there is no evil of Sin but will be continued in, till Death. And Man, that by nature is incomparably above, by Vice would be incomparably beneath the Beasts: insomuch as joyning to their natural brutishnels, the craft and malice of wit, he would become more monstrously (that is, designedly and freely) brutish. Now is it conceivable that God, to keep his subjects in order, should be constrained to allure them with a beautiful deceit, the promise of a Heaven that has no reality, or to urge them by the feigned terrors of a Hell, that is no where? This is inconsistent with his Wisdom, and many other Attributes.

If it be objected, That humane Laws are a sufficient security of Vertue, and curb from Vice.

I answer, This is apparently Ch. X. false: For,

- empted from temporal penalties, yet their faults are of the greatest malignity by the contagion of their examples, and the mischief of their essents. Their Actions are more potent to govern than their Laws. Innumerable perish by the imitation of their Vices. Now to leave the highest rank of Men unaccountable, would cause a great disorder in the conduct of the reasonable Creature, and be a spot in the Divine Providence.
- 2. Many Sins directly opposit to Reason, and injurious to the Divine Honour, are not within the compass of Civil Laws. Such are some Sins that immediately concern God, the disbelief and undervaluing his Excellencies; and O 2 some

The Immortality

Ch. X.

Some that immediately respect a Man's self, as Sloth, Luxury, &c. And all vicious Principles that secretly lodge in the heart, and infect it with deep pollutions, and many sins that break forth, of which the outward acts are not pernicious to the publick.

3. Many eminent vertues are of a private nature, as Humility, Meekness, Patience, a readiness to forgive, Gratitude, for which there are no encouragements by civil Laws: so that they are but a weak instrument to preserve Innocence, and restrain from Evil.

CHAP. XI.

The Justice of God an infallible Argument of future recompences. The natural notion of God includes Justice

stice in perfection. In this World Ch. XI. sometimes Vertue and Vice are equally miserable. Sometimes Vice is prosperous. Sometimes good Men are in the worst condition. The dreadful consequences of denying a future state. Gods absolute Dominion over the reasonable Creature, is regulated by his Wisdom, and limited by his Will. The effential beauty of Holiness, with the pleasure that naturally results from good actions, and the native turpitude of Sin, with the disturbance of the mind reflecting on it, are not the compleat recompences that attend the Good and the Wicked.

2. The second Argument arises from the Divine Goodness and Justice. God as Universal Sovereign is Supream Judge of the World. For Judicature being an O 4 essential of the Sovereign and O 4 essential of the O 4 essential of the Sovereign and O 4 essential of the O 4 essential of the

200

Ch. XI.

essential part of Royalty, these rights are inseparable. And the natural notion of the Deity includes Justice in that Perfection, as infinitely excells the most just Governors on the Earth. gives us convincing evidence for recompences hereafter. For there is no way of proof more certain, than by fuch maximes as are acknowledged by all to be undoubtedly true by their own light. In the motives of intellectual assent, the mind must finally rest on some that are self-evident, without depending as to their clearness on any superiour proof; and are therefore called first Principles, the fountains of Discourse. Now that God is most righteous and equal in his Judgment, before whose Throne, Man must appear, that he will by no means condemn

demn the Innocent, nor justify the Ch. XI. Guilty; that He is so Pure and Holy that he cannot suffer Sin unrepented of, to go unpunished, is a prime Truth, declared by the voice of Nature. The weakest twylight of Reason discerns the Antipathy of this Connexion, an unjust God in-different to good or evil. Ne-ver any Sect of Idolaters form'd fuch an unworthy Deity, that was absolutely careless of Vertue and Vice, without distinguishing them in his Affections and Retributions: This were to debase him beneath the most unreasonable men, for there is none of fuch an impure mind, so perfect a despiser of moral goodness, but has some respect for Vertue, and some abhorrence of Vice in others,

Ch. XI.

others, especially in their Children. From hence it certainly follows, that as Vertue and the reward, Sin and the punishment are allied in a direct line by a most wise Constitution; so 'tis just that the effects should truly correspond with the quality of mens actions. If they reverence God's Laws, 'tis most becoming his Nature and Relation to make them happy: if they abuse their Liberty, and violate his Commands, 'tis most righteous that they should feel the effects of their chosen wickedness. Now if we look only to things seen, we do not find such equal distributions as are suitable to the clear Light wherewith God has irradiated the Understanding of Man, concerning his Governing-Tustice.

1. Sometimes Vertue and Vice

are

are equally miserable here. In Ch. XI. common Calamities is there a difference between the Righteous and the wicked? is there a peculiar Antidote to secure them from pestilential insection? or a strong retreat to defend them from the Sword of a conquering enemy? have they secret provisions in times of Famine? are not the Wheat and Tares bound in a bundle and cast into the same sire?

2. Many times the most guilty offenders are not punisht here. They not only escape the justice of Men, by secrecy, by deceit or favour, by resistance or slight, but are under no conspicuous marks of Gods Justice. Nay, by wicked means they are prosperous and happy.

3. The best Men are often in the

Ch. XI. the worst condition, and merely upon the account of their Good-

ness. They are opprest because they do not make relistance, and loaden with sufferings, because they endure them with patience. They are for Gods Sake made the spectacles of extreme misery, whilst the insolent defiers of his Majesty and Laws enjoy all visible felicities. Now in the judgment of Sense, can Holiness be more afflicted if under the displeasure of Heaven, or Wickedness more prosperous, if favour'd by it? But this is such a monstrous incongruity, that unless we abolish the natural Notions of the Divine excellencies, it cannot in the least degree be admitted. If therefore we confine our thoughts to humane affairs in this life, without taking a prospect into the next World.

World, where a new order of Ch. XI. things presents it self, what direful consequences will ensue? This takes away the Sceptre of Providence from the hands of God, and the reverence of God from the hearts of Men, as if the present state, were a game wherein Chance reigned, and not under the inspection and disposure of a wife, just and powerful Governour. If there be no Life after Death, then Natural Religion in some of its greatest Commands, as to Self-denial, even to the suffering the greatest evils rather than do an unjust unworthy action, and to Sacrifice Life it self when the Honour of God and the publick Good require it, is irreconcilable to that natural Desire and Duty, that binds and determines Man to feek his own felicity in conjuncti-

The Immortality

Ch. XI.

on with the Glory of his Maker. But it is impossible that the Divine Law should foil it self, that contrary obligations should be laid on Man by the wife and holy Lawgiver. And what terrible confusion would it be in the minds of the best Men? What coldness of affection to God as if they were not in the comfortable relation of his Children, but wholly without his care? What discouragements in his Service? what dispair in suffering for him? What danger of their murmuring against Providence, and casting off Religion as a lowre unprofitable severity, and laying, Surely I have cleanfed my heart in vain, and washed my hands in innocency; or exclaining with Brutus in a desperate manner, when he was overcome in battel, and defeated of his design, to recover Rome

Rome from Tyranny; 0 infalix Ch. XI. Virtus! itane, cum nihil nisi nomen comen essercui?

And the enemies to Holiness restrain'd by no respects to a superiour Power, will obey their brutish Lusts as their supream Law; And if such diseases or troubles happen that the pleasant operations of Life cease, they may release themselves by a voluntary easy Death, and fall into a sleep never to be disturb'd; so that they would be esteem'd the only happy persons.

In short, if we onely regard things as they pass in the sensible World, we shall be in danger of being over-tempted to Atheism, and to rob God of his Glory and Worship, and that Faith, Fear, Love and Obedience that are due

The Immortality

Ch. XI. to him. Of this I will produce only two Examples. Diagoras saw a Servant of his stealing from him, and upon his denial of the theft, brought him before the Statue of Jupiter thundring, and constrained him to adjure Jupiter for the honour of his Deity, and of Justice and Fidelity, to strike him dead at his feet with Thunder, if he were guilty of the fact, and after three times repeating the dreadful Oath, he went away untouch'd without harm. Upon the fight of this Diagoras cryed out, as in the Poet:

Juvenal. Satyr. 13.

Jupiter hec, nec labra moves, cum mittere vocem

Debueras vel marmoreus, vel ahæneus?

-----Dost

---- Audis

Dost hear

Ch. XI. This Jove, not mov'st thy lips, when fit it were.

Thy Brass or Marble spoke?

And whereas he should have been convinc'd that a Statue could not be a God, he impioufly concluded that God was nothing but a Statue; and from that time was hardned in irreclamable Atheism. So that other | Atheist reports of some | Alii in ipso of the Romans, that they success- capitolio falfully deceived by false Oaths, even lunt, & fulin their most sacred Temple, in jerant Jovem; the presence of their supream Dei- o nos scelera ty, the reputed Avenger of Per-juvant. jury. And because Vengeance did not immediately over take Guilt, he acknowledged no other God but the World, and Nature, unconcern'd in the governing humane affairs. The disbelief of the future

Ch. XI.

future state strikes through the vital principles of Religion, that there is a God, the rewarder of

Mens good or evil actions.

It may be objected, That God's Dominion over the reasonable Creature is absolute: For Man ows to him intirely his Being, and all that his Faculties can produce, so that without reflection on Justice, God may after a course of obedience, annihilate him.

To this I answer. The Sovereign Dominion of God in its exercise towards Men is regulated by his Wisdom, and limited by his Will, that is Holy, Just, and Good. Hence though the Creature can challenge nothing from God as due to its service, yet there is a Justice of condecence that arises from the excellencies of his own Nature, and is perfectly confistent

sistent with the liberty of his Es-Ch. XI. sence, to bestow the eminent Es-Ch. XI. fects of his Favours on his faithful Servants. His Holiness inclines him to love the image of it in the Creature, and his Goodness to reward it. His Government is paternal, and sweetned by descending Love in many Favours and Rewards to his obedient Children. There is a resemblance of our duty to God, and his rewards to us in the order of Nature among Men. Parents may require of their Children entire obedience, as being the second Causes of their natural Life. And Children may expect from their Parents what is requisite for their welfare. Now God, who is the Father of Men, will be true to his own Rules, and deal with them accordingly, but in a manner worthy of his infinite P 2 GreatCh. XI.

Greatness. There is not the least obligation on him, but his unchangeable Perfections are the strongest Assurances, that none of his shall obey him to their final prejudice. Tis a direct contrariety to his Nature, that Men for Conscience of their Duty should part with temporal Happiness in hopes of eternal, and lose both.

2. It may be objected, That such is the essential beauty of Holiness that it should ravish our Assections without Ornament or Dowry, that 'tis its own Reward, and produces such a sweet Agreement in the Rational Faculties, as fully compensates the loss of all lower delights, and sweetens the troubles that befal a vertuous man in the sincere practice of it. And on the contrary, that such is the native foul deformity of Sin, as

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a si fo

p al renders it most odious for it self, Ch. XI. that 'tis its own punishment, being attended with inward disquiets and perplexities, much exceeding all its seeming pleasures.

Therefore we cannot certainly infer there will be future recompences. But this receives a clearer Answer.

- 1. Tis true, that Holinels is most amiable in it self, and in true comparison infinitely excells all the allurements of Sin.
- 2. Tis true, that as natural actions that are necessary to preserve the Species, or the Individuals, are mixt with sensible pleasures, as an attractive to the performance of them; so there is joyn'd to actions of Vertue that are more excellent, a present complacency of a superiour Order to all carnal pleasures. But 'tis a fri-

P 3

gid

Ch. XI. gid conceit that this is the entire reward. For, first, besides the inward satisfaction that naturally results from the practice of Vertue, there is an excellent Good, that is properly the reward of the Supream Governor of the World. We have an Example of this in humane Justice, which is an image of the divine. For those who have been eminently serviceable to the State, besides the joyful sense arising from the performance of Heroick Actions for the Good of their Country, are rewarded by the Prince with great Honours and Benefits.

2. This inward Joy is not here felt by all Holy Persons. In this militant state, after vigorous resistance of carnal Lusts, they may change their Enemies, and be affaulted with violent Fears, and in-

stead

stead of a sweet calm and serenity Ch. XI. fall into darkness and confusion. The Soul and Body in the present conjunction mutually sympathize. As two things that are unisons, if one be touch't and moves, the other untouch't, yet moves, and Tanta vis est trembles. The || cause is from the convenientie, Vibrations the found makes in the na reminsen-Air, and impresses on solid Bo-sualem sponte dies, moving them according to ciat, quia ejus the harmonious proportion be-sociam cmtween them. Thus the Soul and Calliodor. theBody are two strings temper'd to such a correspondence, that if one be moved, the other resents by an impression from it. If the Body be Sanguin, or Cholerick, or Melancholy, the Soul by a strange consent feels the motion of the humors, and is altered with their alterations. Now some of excellent vertue are opprest with P 4 Melan-

peruratur,

exclamabit, dulce eft, ad

Ch. XI. Melancholy. Others are under strong pains that disturb the free operations of the mind, that it cannot without Supernatural strength delightfully contemplate what is a just matter of content. The Stoical Doctrine, that a wife Man rejoyces as well in torments, as ||Quare sapi- in the midst of || pleasures, that ens si in Pha- 'tis not in the power of any external evil to draw a figh or tear from him, that he is sufficient in himself for happiness, is a Philome nihil pertinet. Sence. sophical Romance of that severe sect, an excess unpracticable, without Cordials of a higher nature than are compounded by the faint thoughts of having done what is agreable to Reason. All their Maxims are weak supports of such triumphant Language. Tis true in a Body disorder'd and broken with Diseases and Pains, the mind

may

may be erect and compos'd, but Ch. XI. 'tis by vertue of Divine Comforts from the present sense of Gods favour, and the joyful hopes of eternal felicity in his presence hereafter.

3. Those who suffer the loss of all that is precious and dear in the World, and with a chearful confidence submit to death, that, fingly confider'd, is very terrible to nature, but attended with torments is doubly terrible, and all to advance the Glory of God, cannot enjoy the satisfaction of mind that proceeds from the review of worthy actions, if their being is determined with their life. Now that love to God exprest in the hardest and noblest service should finally destroy a Man, is not conceivable.

To render this Argument

Ch. XI. more sensible, let us consider the vast multitude of the Martyrs in the first times of Christianity, more easie to be admir'd than numbred. It would be a History, to describe the instruments of their cruel sufferings, invented by the fierce wit of their persecutors, the various torturs to destroy Life with a flow death, such as were never before inflicted on the guiltiest Malefactours. All which they willingly endured, with an invariable serenity of countenance, the fign and effect of their inward peace, Nay with triumphant expressions of Joy. Now to what original shall we attribute this fortitude of Spirit? were such numbers of all conditions, ages, sects, induc'd by rash counsel, by frenzy of passion, by a desire of vainglory, or any like cause, to part with

with all that is precious and ami- Ch. XI. able in the World, for Swords, and Fire, and Crosses, and Wheels, and Racks, to torment and destroy their Bodies? No humane Reasons, neither the Vertue nor Vice of Nature, Generosity nor Obstinacy could possibly give such strength under fuch Torments. This was fo evident, that many Heathen Spectators were convinc'd of the Divine Power miraculously supporting them, and became Profelytes of Christianity, and with admirable chearfulness offered themselves to the same punishments. Now this is an extrinsick testimony incomparably more weighty than from a bare affirmation in words, or a meer consent of judgment, that there is an unseen state, infinitely better, and more durable than what is present, the hopes of which

Ch. XI. which made them esteem the parting with all sensible things, measur'd by time, not to have the shadow of a loss. And this was not a meer naked view of a future blessedness but joyned with an impression of that sweetness and strength, that consolation and force of Spirit, that it was manifest, Heaven descended to them, before they ascended to Heaven. From hence they were fearless of those who could only kill the Body, but not touch the Soul. As the breaking a Christal in pieces cannot injure the light that penetrated and filled it, but releases it from that confinement. So the most violent Death was in their

esteem not hurtful to the Soul,

but the means to give it entrance

into a happy immortality. Now is it in any degree credible that when

when no other principle was suf- Ch. XI. ficient to produce such courage in thousands, so tender and fearful by nature, that the Divine hand did not support them, invisible in operation, but most clearly discovered in the effects? And can it be imagined that God, would encourage them to lose the most valuable of all natural things, life it self, and to their great cost of pains and misery, if there were not an estate wherein he would reward their heroick love of himself, with a good that unspeakably transcends what ever is desirable here below?

2. Though Vice in respect of its turpitude, be the truest dishonour of Man, and be attended with regret as contrary to his Reason, yet there is a further punishment naturally due to it. Malefactors

Ch. XI. factors besides the infamy that cleaves to their crimes, and the fecret twinges of Conscience, feel the rigour of civil Justice. And if no Physical evil be inflicted as the just consequent of Vice, the viciously inclin'd would despise the moral evil, that is essential to it, as an imaginary punishment. And when the remembrance of Sin disturbs their rest, they would presently by pleasant diversions, call off their thoughts from sad objects.

2. Supposing no other punishment but what is the immediate effect of Sin, the most vicious and guilty would many times suffer the least punishment. For the secret Worm of Conscience is most sensible, when vice is first springing up, and has tender roots. But when vicious habits are confirm'd,

firm'd, the Conscience is past feeling the first resentments. There are many instances of those who have made the foulest crimes so familiar as to lose the horror that naturally attends them. And many that have been prosperous in their villanys, dye without tormenting resections on their guilt. So that if there be no further punishments we must deny the Divine Providence, of which Justice is an eminent part.

CHAP. XII.

Two Arguments more to prove future recompenses. Tis not possible for civil Justice to dispence rewards and punishments according to the good and evil actions of Men. All Nations agree in the acknowledgment of a future state. The

Ch. XII.

The Immortality

The innocent Conscience is supported under an unjust Sentence, by looking to the superiour Tribunal. The courage of Socrates in dying, with the cause of it. The guilty Conscience terrifies with the apprehension of judgment to come. Tiberius his complaint to the Senate of his inward tortures. An answer to the objection that we have not sensible evidence of what is enjoyed, and what is sufferd in the next life. Why sin, a transient act, is punished with eternal death.

3. Is not possible for humane Justice to distribute recompence exactly according to the moral qualities of actions, therefore we may rationally infer there will be a future Judgment. This appears by confidering.

1. That many timesthose crimes

are

are equally punisht here, that are Ch. XII. not of equal guilt : because they proceed from different sources, that lye so low as the strictest inquisition cannot discover. And many specious actions done for corrupt ends, and therefore without moral value, are equally rewarded with those wherein is the deepest tincture of virtue. The accounts of civil Justice are made by the most visible cause, not by the fecret and most operative and influential. Therefore a superior Tribunal is necessary, to which not only sensible actions, but their most inward principles are open, that will exactly judge of moral evils according to their aggravations and allays, and of moral good according to the various degrees that are truly rewardable.

2. No

The Immortality

Ch. XII.

2. No temporal benefits are the proper and compleat reward of obedience to God. Not the proper; for they are common to bad and good: but the reward of Holiness must be peculiar to it, that an eminent distinction be made between the obedient and rebellious to the Divine Laws, otherwise it will not answer the ends of Government. And they are not the compleat rewards of obedience. For God rewards his Servants according to the infinite treasures of his Goodness. sensible World, a Kingdom so vast, so rich, so delightful, is enjoyed by his enemies. We may therefore certainly infer he has reserved for his faithful Servants a more excellent felicity, as becomes his glorious goodness.

3. The extreamest temporal evils

evils that can be inflicted here, are Ch. XII. not correspondent to the guilt of Sin. Men can only torment and kill the Body, the inferument and less guilty part, but cannot immediately touch the Soul, the principal cause, by whose influence humane actions are vicious, and justly punishable. From hence it follows, that supposing the Wicked should feel the utmost severity of Civil Laws, yet there remains in another World a dreadful arrear of misery to be endured as their just and full recompence.

4. In testimony of this Truth, that the Souls of Men are immortal to Rewards and Punishments, not only the wisest Men, but all Nations have subscrib'd. The darkest Pagans have acknowledged a Deity and a Providence, and consequently a future Judgment.

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The Immortality

Ch. XII. Indeed this spark was almost drown'd in an Abyss of Fables: for in explicating the process and Recompences of the last Judgment they mixt many absurd fictions with truth: but in different manners they acknowledged the same thing, that there remains another life, and two contrary states according to our actions here. Of this we have a perfect conviction from the immortal hopes in good Men, and the endless fears in the wicked. The directive understanding that tells Man his duty, has a reflexive power, and approves or condemns with respect to the Supreme Court, where it shall give a full testimony. Hence it is that Conscience so far as innocent, makes an Apology against unjust Charges, and fustains a Man under the

the most cruel Sentence, being Ch. XII. perswaded of a superiour Tribunal that will rectify the errors of Man's Judgement: But when guilty, terrifies the Offender with the flashes of Judgment to come, though he may escape present sufferings. Of this double power of Conscience I shall add some lively Examples.

Plato represents his admirable Socrates after an unjust Condem-

nation to Death, in the Prison at Athens encompast with a noble

circle of Philosophers discoursing || Et quum poeof the Souls Immortality, and that mortiferum te-

having finisht his Arguments for logratus est, it, he drank the Cup of Poison tem rudi, ve-

with | an undisturbed Courage, as rum in Colum

one that did not lose but exchange this short and wretched life for a itaq; differuit,

blessed and eternal. For thus he duplices igcur-

argued, That there are two ways e corpore ex-

Phed.

neret poculum, ut non ad merrum in Calum cendere. Ita enim cenf bat, duas eff: vias, fus animorum of cedentium.

Nam

Nam qui se humanis vitiis contaminafent, & fe todedissent, quibus cæcati, vel dometlicis vitiis & flagitiis se inquinasfent, vel in republica violanda fraudes inexpiabiles concepissent, iis devium quoddam iter effe feclusum à rum. Qui au-Castosque servaffent, quibusque suisset minima cum corporibus contagio, feq; fe ocassent, esporibus humatati Deorum, his ad illos à quibus effent profecti faci-Jem reditum ratere. Tull.de Socrat. lib. 1. Tulc. quest.

of departing Souls leading to two contrary states, of felicity and of tos libidinibus misery. Those who had defiled themselves with sensual Vices, and given full scope to boundless lusts in their private conversation, or who by frauds and violence had been injurious to the Common-wealth, are drag'd to a place of torment, and for ever exclu-Concilio Deo- ded from the joyful presence of rem se integros the blessed Society above. those who had preserv'd themselves upright and chaste, and at the greatest distance possible from ab his semper the contagion of the slesh, and fentque in cor- had during their union with hunis vitam imi- mane bodies imitated the Divine Life, by an easie and open way returned to God from whom they came. And this was not the sense only of the more vertuous Heathens, but even some of those who

who had done greatest force to Ch. XII. the humane Nature, yet could not so darken their Minds, and corrupt their Wills, but there remain'd in them stinging apprehensions of punishment hereafter. Histories inform us of many Tyrants that encompast with the strongest Guards have been afrighted with the alarms of an acculing Conscience, and seized on by inward terrors, the forerunners of Hell, and in the midst of their luxurious stupifying pleasures have been haunted with an evil Spirit, that all the Musick in the World could not charm. The persons executed by their commands were always in their view, shewing their wounds, reproaching their cruelty, and citing them before the High and Everlasting Judg the righteous Avenger of in-Q 4 nocent

Ch. XII. nocent Blood. How fain would they have kill'd them once more, and deprived them of that life they had in their memories? but that was beyond their power. Of this we have an eminent instance in | Tiberius, who in a Letter to the Senate open'd the inward wounds of his Breast, with such words of despair, as might have moved pity in those who were under the continual fear of his Tyranny. No punishment is so cruel as when the Offender, and Executioner are the same Person. Now that

fuch Peace and Joy are the ef-

fects of conscious integrity, that

such disquiets and fears arise from

guilt, is a convincing Argument

that the Divine Providence is

concern'd in the Good and Evil

done here; and consequently that

the comforts of Holy Souls are

the

|| Tiberium non fortuna. non solitudines protegebant, quin tormenta pectoris suasque pænas ipse fateretur.

Tacit.

the first fruits of eternal Happi-Ch. ness, and the terrors of the Wicked, are the gradual beginnings of sorrows that shall never end.

Before I finish this Discourse it will be requisit to answer two Objections that Infidels are ready to make. 1. They argue against the reality of future recompences; That they are invisible, & we have no testimony fro others who know the truth of them by experience. As Alexanders Souldiers after his victories in the East, refused to venture over the Ocean with him for the conquest of other Kingdoms beyond it, alledging, facile ista finguntur quia Oceanus navigari non potest. The Seas were so vast and dangerous that no ship could pass through them. Who ever returned that was there? who has given Testimony from his own sight of fuch

Ch. XII. such rich and pleasant Countries? Nothing can be more easily feigned that it is, than that of which there can be no proof that it is not. And such is the Language of Infidelity: Of all that undertook that endless Voyage to another World, who ever came back through the immense ocean of the Air to bring us news of such a happy Paradise as to make us despile this World? do they drink the Waters of forgetfulnels, so as to lose the memory of the Earth and its Inhabitants? If there were a place of endless Torments, of the millions of Souls that every day depart from hence, would none return to give advice to his dear friends to prevent their misery? Or when they have taken that last step, is the precipice so steep that they cannot ascend hither?

Or does the Soul lose its wings Ch. XI that it cannot take so high a flight? These are idle fancies. And from hence they conclude, that none ever return, because they never come there, but finally perish in the dissolution of the Body, and are lost in the Abyss of nothing: when they cease to live with us, they are dead to themselves. And consequently they judg it a foolish bargain to part with what is present and certain for an uncertain futurity. Thus they make use of Reason for this end, to perswade themselves that men are of the same nature with the Beasts, without Reason.

To this I answer. First, though the evidence of the future state be not equal to that of sense as to clearnels, yet 'tis so convincing, even by natural light, that upon far less

Men

Ch. XII. Men form their Judgments, and conduct their weightiest affairs in the World. To recapitulate briefly what has been amplified before; Is there not a God the Maker of the World? is there no Counsel of Providence to govern it? no Law of Righteousnels for the distinction of Rewards? Are there not moral Good and Evil? Are Reason, Vertue, Grace, names without truth, like Chimeras of no real kind, the fancies of Nature deceived and deceiving it self? Are they only wise among Men, the only happy discoverers of that which is proper, and best, and the All of Man, who most degenerate to brutishness? Shall we judg of the truth of Nature in any kind of beings, by the Monsters in it? What generation of Animals has any show of veneration

of a Deity, or a value for Justice, Ch. XII. either peace or remorse of Conscience, or a natural desire of an intellectual happiness in life, and an eternal after death? Is there not even in the present state some experimental sense, some impressions in the hearts of Men of the Powers of the World to come? These things are discernable to all unprejudiced minds. And can it be pretended that there is not a sufficient conviction that Men and Beasts do not equally perish?

2. There is a vail drawn over

2. There is a vail drawn over the Eternal World for most wise Reasons. If the Glory of Heaven were clear to Sense, if the mouth of the bottomiles-Pit were open before Menseyes, there would be no place for Faith, and Obedience would not be the effect of choice but necessary, and consequently there

Ch. XII. there would be no visible descrimination made between the Holy and the Wicked. The violent inclinations to fin would be stope as to the act, without an inward real change of the Heart. If the Blafphemer or false Swearer were prelently struck dumb, if the Drunkard should never recover his understanding, if the unclean wretch should immediatly be consumed by a hidden Fire, or his finning flesh putrifie and rot away; if for every vice of the mind, some difease that resembles it in the Body were speedily inflicted as a just punishment, the World indeed would not be so full of all kinds of wickedness, so contagious and of such incureable malignity. But though in appearance is would be less vicious, yet in truth and reality not more vertuous, For

For such a kind of goodness, ot ra- Ch. XII. ther not guiltiness of the outward sinful act, would proceed not from a Divine Principle, a free Spirit of love to God and Holinels, but from a low affection, mere servile fear of Vengeance. And love to Sin is consistent with such an abstinence from it. As a Merchant that in a Tempest is forc'd to cast his Goods into the Sea, not because he hates them, for he throws his Heart after, but to escape drowning. Now that the real difference between the Godly and the Impious, the Just and Unjust, the sober and intemperate may appear, God affords to men such evidence of future things that may latisfie an impartial considering person, and be a sure defence against temptations that infect and inchant the careless mind, and

Ch. XII.

foolish choice of things next the fenses for happiness. Yet this evidence is not so clear, but a corrupt heart may by a secret, but essectual influence, darken the understanding, and make it averse from the belief of unseen things, and strongly turn it from serious pondering those terrible truths that controul the carnal desires.

3. How prepolterous is this inference? Departed Souls never return, therefore they have no existence, therefore we are but a breath of wind that only so long remains in being, as it blows, a shadow that is onely whiles it appears; let our hours then that are but sew, be fill'd with pleasures; let us enjoy the present, regardless of hereafter, that does not expect us. Philosophy worthy

thy of Brutes! But prudence will Ch. XII. conclude if the condition of Souls that go hence be immutable, and in that place where they arrive, they must be for ever, it should be our cheifest care to direct them well: if upon our entrance into the next World Eternity shuts the door upon us, and the happinels and misery of it is not measur'd by time, but the one excludes all fear, the other all hope of Change, tis necessary to govern all our actions with a final respect to that state. This is to discourse as a Man according to the Principles of right Reason.

2. If it be objected that it seems hard that a transient sin should be punish't with Eternal Torments: a clear and just answer may be

given.

This conceit in Men proceeds
R from

The Immortality

Ch. XII. from a superficial deceitful view of sin in the disguises of a temptation, as it flatters the senses, without a sincere distinct reflection on its essential malignity. From hence they judge of their fins, as light spots, inevitable accidents, lapses that cannot be prevented by humane frailty, errors excusable by common practice. Thus the Subtilty of Satan joyned with the folly of Men represents great fins as small, and small as none at all, to undervalue and extenuate some, and to give full license and warrant to others. And thus deceived, they are ready to think it disagreeing to the Divine Goodness to punish sin so severely as 'tis threatned. But did they with intent and feeling thoughts look through the pleasing surface into the intrinsick evil of Sin, as it is rebel-

rebellion against God, and the Ch. XII. progeny of a will corrupted by its own perverinels and pernitious habits, they would be convinc'd, that God acts in a manner worthy of his Nature, in the ordaining and inflicting eternal punishment on impenitent finners. And 'tis observable that most dangerous effects follow by separating these two in the minds of Men. For if they consider eternal death without respect to the merit of Sin, they eafily conceive of God as incompassionate, an enemy to his Creature, that is pleased with its misery. And such fearful conceits, fuch black melancholy vapours congeal the heart and stupefy its active powers, and cause a desperate neglect of our duties, as if God would not accept our fincere endeavours to please him. But if

244

Ch. XII. on the other side, they regard their Sins abstracted from the dreadful punishment that ensues, they form the notion of a Deity soft and careless, little moved with their faults, easie and indulgent to pardon them. Thus the sensual presumer becomes secure, and incorrigible in his wickedness. But we must consider these two Objects as most strictly joyn'd; the Judgment of God with respect to Sin that alwayes precedes it, and Sin with respect to the punishment that follows it, in the infallible order of Divine Justice. And thus we shall conceive of God becoming his perfections: that he is gratious and merciful, and loves the work of his hands; but that he is Holy and Just, and hates Sin infinitely more than Men love it. These are the two principal ideas

we should form of God, with re- Ch. XII. spect to his moral Government, and are mainly influential on his Subject. For the correspondent affections in us to those Attributes, are a reverent love of his Goodness, and a tender apprehension of his displeasure, the powerful motives to induce us to the practice of Holiness, and avert us from sin.

Now that the Divine Law is not hard in its Sanction, forbidding Sin upon the pain of Eternal Death, will appear by a due representation of the essential evil of Sin. This is discovered by consi-

dering,

1. The Glorious Object against whom it is committed. Rule universally acknowledged, that from the quality of the person offended, the Measure and Weight R3

Ch. XII. Weight is taken of the offence. Now as the Nature and Perfections of God, so his Dignity and Majesty is Infinite, and from hence the transcendent guilt of Sin arises. The formalis ratio of Sin is disobedience to the Divine Law, and the least breach of it, even a vain thought, an idle word, an unprofitable action, is in its proper nature a rebellious contempt of the Authority of the Wife and Holy Law-giver. Now that a poor Worm should dare to rebel against the Lord of Heaven and Earth, and if it were possible dethrone him, what understanding can conceive the vastness of its guilt? No finite sufferings in what degrees so ever are equal reparation for the offence. After the revolution of millions of years in a state of misery the sinner

ner cannot plead for a release; Ch. XII. because he has not made full payment for his fault, the rights of Justice are not satisfied.

If it be objected, that this will infer an equality between all Sins.

I answ. Though there is a great disparity in Sins with respect to their immediate Causes, Circumstances, complicated Nature and Quality, by which some have a more odious turpitude adhering to them, yet they all agree in the general nature of Sin, relating to the Law of God, and consequently in their order to Eternal Death. The least disobedience has as truly the formality of Sin, as what is so in the Supreme degree. This may be illustrated by a compari-As the Parts of the World compared with one another, are of different elevation and great-

R 4 ness;

Ch. XII. ness; the Earth and Water are in the lowest place, and but as a point to the Celestial Orbs, that are above the highest regions of the Air; yet if we compare them with that infinite space that is without the circumference of the Heavens, they are equally distant from the utmost extent of it, and equally disproportioned to its immensity. For greater or less, higher or lower, are no approaches to what is Infiniter. Thus there are several degrees of malignity in fins, compar'd one with another, but as they are injurious to the infinite and incomprehenfible Majesty of God, there is the same kind of malignity, and so far an equality between them. Rebellion in the least instance, is as the sin of Witchcraft, and stubbornness in the smallest matters is as Idolatry; that

that is, the least Sin is as truly re-Ch. XII. pugnant to the Divine Law, as those that in the highest manner are opposit to the Truth and Glory of the Deity. And from hence their proportion to punishment is not distinguish'd by temporal and eternal, but by stronger or remisser degrees of Torment, by suffering the Rods or Scorpions of Justice in that endless duration.

Tis a vain excuse to say that God can receive no hurt by Sin, as will appear in a case of infinitely a lower nature. The counterfeiting of the Broad-Seal does no hurt to the Person of the King, but 'tis injurious to his Honour and Government, and the Offender incurs the guilt of High-Treason, and is punish'd accordingly.

2. Consider Man's relation to God as the Creator and Preserver,

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Ch. XII. who gives him life and innumerable benefits, who conferrs on him the most shining marks of his favour, and this unspeakably inhances the guilt of Sin against God, by adding Ingratitude to Rebellion, the abuse of his Goodness to the ignominious affront of his Majesty. The degrees of Guilt arise in proportion to our Duty and Obligations. For Man then to turn Enemy against his Father and Sovereign, to deprave and pervert his Gifts, to deface his Image, to obscure his Glory, justly provokes his extream Anger. If in the Judgement of Mankind some heinous Offenders, as Parricides, the Assassinates of Kings, the Betrayers of their Countrey, contract so great a guilt as exceeds the most exquisite Torments that the Criminal can endure, and no less

less than Death, that for ever de- Ch. XII. prives of all that is valuable and pleasant in this natural life, is an equal punishment to it; What temporal Sufferings can expiate sin against God? For besides the transcendent excellence of his Nature, infinitely rais'd above all other beings, there are united in him in an incomparable degree, all the Rights that are inherent in our Parents, Princes, or Country, for benefits received from them. And may he not then justly deprive ungracious Rebels for ever of the comforts of his reviving Presence?

3. The necessity of Eternal Recompences to excite a constant fear in Men of offending God, makes the Justice of them visible. For (as it has been proved before) whiles they are cloathed with flesh

Ch. XII. flesh and blood, the disposition inclining from within, and the temptation urging from without, if the punishment of sin were not far more terrible, than the pleafures of it are alluring, there would be no effectual restraint upon the riots of the carnal appetite. Now if civil Justice, for the preservation of society, wisely decrees such penalties for offences as are requisite to maintain the honour of Laws that are founded in equity, either by preventing, or by repairing the the injury done to them; Is it not most righteous that the Supreme Lord of the World should secure obedience to his most holy Laws, by annexing such penalties as are necessary to induce a reverence of them in his Subjects, and to execute the sentence in full severity upon presumptuous Transgresfors?

fors? without this the Divine Ch. XII. Government would be dissolved.

4. Eternal Life, and Eternal Death are set before Men, to encourage them to obedience and deter them from Sin, so that none dies but for wilful impenitence. And can there be the least aspersion of unjust rigour cast on God's proceedings in Judgment? If it be said, tis so contrary to the most inviolable inclinations of Nature, that no Man can choose his own destruction: to that a full answer may be given. 'Tis true Man cannot devest Reason and Sense so as to choose directly and intentionally Eternal Misery, but vertually and by consequence he does. For the deliberate choice of Sin as pleasant or profitable, though damnable in the issue, is 254

Ch. XII. by just interpretation a choosing of the punishment that attends it. And to make it clear, that finners are in love with perishing, let us consider,

> 1. The inestimable reward of Obedience they refuse. 'Tis a felicity worth as much as the enjoyment of God himself, and as durable as Eternity. Now what is put in the Ballance against Heaven? Only this World that passes away, with the lusts thereof. And it argues a violent propension in the will to carnal things, when the little fleeting pleasures of Sense (how empty, how vanishing!) outweigh in the competition the substantial everlasting Blessedness of the Spirit. And what a vile contempt is it of the Perfections of God, that fuch base things, such trifling Temptations should be

be chosen before him? Were it Ch.XII. not visibly true, Reason would deny the possibility of it. Tis as if the Wite of a Prince should prefer in her affections before him a diseased deformed Slave. Or, as if one should choose the food of Beasts, Hay, Acorns or Carrion, before the provisions of a Royal Table. This is no Hyperbole, no Exaggregation, but the reality, infinitely exceeds all Figures. And is it not perfectly reasonable that sinners should inherit their own option?

2. This rejecting of Eternal Life by sinners, is peremptory against the best and often renewed means to induce them to accept of it. They are allured by the sweetest Mercies, urged by the strongest terrours, to forsake their beloved lusts and be happy. And

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Ch. XII. till the riches of goodness and forbearance are dispised, they are not past hopes. For though the sentence of the Law be decisive upon the first act of sin, yet 'tis not irrevocable but upon impenitence in it. But when fin has such an absolute Empire in the Will, that no obligations, no invitations can prevail with it, 'tis manifest, that obstinacy is an ingredient in the refusal And is it not most of Heaven. just that an obstinate aversation from God should be punish'd with an everlasting exclusion from his Glory? This will clearly vindicate Divine Justice, and render finners excuseless in the day of accounts. God will overcome when he judges, and every mouth be stopt. This will be a fiery addition to their misery, and feed the never dying Worm. For by

by reflecting upon what they Ch.XIII. have irrecoverably lost, and what they must for ever suffer, and that by their own wretched choice, the awakened Conscience turns the most cruel siend against it self. In Hell there is weeping and gnashing of Teeth. Extreme Misery and extreme Fury, Despair and Rage, are the true Characters of Damnation.

CHAP. XIII.

What influence the Doctrine of the future state should have upon our practice. It must regulate our esteem of present things. And reconcile our affections to any condition here, so far as it may be an advantage to prepare us for the better World. The chiefest care is due to the immortal

Ch.XIII.

The Immortality

mortal part. The just value of Time and how it should be improved. 'Tis the best Wisdom to govern our whole course of life here, with regard to Eternity that expects us.

I Will now briefly shew what I influence this principle of Natural Religion should have on our practice. Tis not a matter of pure speculation, but infinitely concerns all. For whatever inequality there is between Men with respect to temporal Accidents in the present state, yet there is no difference with regard to things future. Their Souls are equally immortal, and capable of the same blessedness, and liable to the same misery. It is most necessary therefore to reflect upon what so nearly touches us. If the eternal state hereaster were not an infallible Truth, but only

only a probable opinion, and the Ch. XIII. Arguments for and against it were so equal, that the Understanding remained in suspence, yet the importance is so vast, either to enjoy for ever the clear vision of God, or to be cast into an everlasting Hell, that Prudence requires all possible diligence in what-ever is necessary to obtain the one, and escape the other. But this Do-Arine is not meerly within the terms of Probability, but is clear, by irrefutable evidence. And if those prophane Miscreants who endeavour by frigid Railleries to expose the serious care of Salvation to scorn, and by trifling Arguments would fain weaken their assent to this great Truth, had not lost the humane property of blushing, they would be covered with Confusion, whilst they contradict

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Ch.XIII. not only what the wisest and best Men have unanswerably proved, but what their very opposition confirms. For the doubting of the Soul's Immortality, is a strong Argument that 'tis immortal. Because, only a spiritual being, and therefore not liable to dissolution and death, is capable of reflecting whether it shall continue for ever.

> It does not require subtilty of wit, or strength of Reason to draw out the proper uses of this Do-Etrine, as Gold from the Mines by digging into the bowels of the Earth; but the Consequences are clear and sensible to all that will duly consider things. If in the next World there are good things and evil things, great, as the pol-fessing or losing an infinite Felicity, and lasting as Eternity, and distant from us no farther than Death

Death is from Life, that is, then Ch.XIII. a Candle from being blown out that is exposed to all the winds, 'tis absolutely necessary to regulate our selves in the present state by a continual respect to the future. As the Travellers in the Defart of Arabia, (that is all Sand, movable by every blast, so that no visible path remains to prevent their wandrings) observe the Stars to direct them in their Journy to the place they intend. Thus we must look not to the things that are seen, but to things that are not seen, eternal above, to conduct us safely thorow this material mutable World to Felicity. More particularly,

I. This should regulate our Judgment of all temporal things. Worldly happiness is but a Picture, that seen by Sence, the false light of the present time, has an alluring

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Ch.XIII. appearance, but if look'd on by Faith the true light of Eternity, it is discovered to be a disfigur'd and unamiable confusion of spots. This unbinds the Charm, and difcovers the vanity and illusion of what ever is admirable in the eyes of flesh. Can any carry the least mark of Honour, one farthing of their Treasures, any shadow of their Beauty, one drop of their Pleasure with them to another World? As in the Night all Colours are the same, the Crimson cannot be distinguish'd from Black, nor Purple from Green: when the light is withdrawn that gave them life, they cease to be visible, and are buried in the same indifferent obscurity. So in the state after Death, the most remarkable differences of this World are no more. And is that worthy of our

our esteem that attends us for a Ch. XIII. little time, and leaves us for ever? Can that be our happiness that when we die and cease to be mortal, ceases to be ours? If Man did only live to die, and there were an absolute end of him, present things were more valuable in the quality of an earthly Felicity, as being his All; but if he dies to live in another World, and all that in the language of the Earth (full of Improprieties and moral Solæcisms) we call ours, must be left at the gates of Death, the entrance of Eternity, they cannot be the materials of our happiness.

Seneca, contemplating the beauty and greatness of those Orbs of Light above, cast down his Eyes to find out the Earth hardly visible at that distance, and breaks forth in a Philosophical disdain,

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Ch.XIII. Is it this to which the great defignes and vast desires of Men are confin'd? Is it for this there is such disturbance of Nations, Wars and shedding of Blood? O folly, O fury of deceived Men!to imagine great Kingdoms in the compass of an Atome, to raise Armies to divide a point of Earth with their Swords! 'Tis just as if the Ants should conceive a Field to be several Kingdoms, and fiercely contend to inlarge their borders, and celebrate a Triumph in gaining a foot of earth, as a new Province to their Empire. And from hence heexcites Men to ascend in their thoughts, and take an intellectual possession of the material Heavens, as most worthy of theirminds.But the Soul that raised by Faith looks beyond the Starry Heavens, how much more justly is it fill'd with noble

Sursum ingentia Batia in auorum possessionem Animus admittitur.

noble wonder at the Divine and Ch.XIII. truly great things, in the Spiritual World, and looks down on the lower Scene of things, and all that has the name of felicity here, as fordid and vile? The forefight that within a little while this World shall be dissolv'd, and time shall be no more, makes it not seem to be in the Eyes of a Believer that great thing, as 'tis represented to the rest of Men. He looks upon those who shine in Pomp and flow in Pleasure, and think themselves happy, to be as a Beggar in a Dream, that thinks himself rich in treasures: for prefent things are only colour'd with the appearence of felicity, and are as vanishing as the fictions of fancy. While carnal Men will believe nothing but what they see, feel and enjoy by their Senses,

266

Ch. XIII. and embrace meer shadows as folid felicity, he considers them with compassion. For 'tis with them, as with one that in the rage of a Fever, laughs, sings, triumphs. Tell him that he is not himself, he thinks you are mad for saying so. Tell him when his fiery spirits shall be wasted, and that heat of Blood that makes him so lively and strong, shall decline and cool, he will be in extreme danger of Death; he replies he was never in better health. But who envies him that happiness which he seems to enjoy? none but one that is a mad-man like him. Nay, a Father, a Brother, a Friend look on him with a mourning Eye and Heart: For he is only happy in his own conceit, and that conceit proceeds from his distraction. Thus the power of Truth is victorious in Sober

sober men, & does not suffer them Ch. XIII. to be cheated with the false shew of good that respects the Body. No credit is given to the appearance of Sense, when Reason discerns the Deception, and judges otherwise. And thus the clear infallible light of Faith directs the Judgment of things present with respect to the eternal Interest of This makes a Believer the Soul. prefer severe Wisdom before the Iweetest Follies, unpleasing Truth before all the dear Deceits of senfual Persons.

In short, Faith removes the thick Curtain of sensible things, that intercepted the Eye of the Mind, and its first Effect is to shew the incomparable disproportion between what is present and what is future: and this is as great as between the living of a few years, and

Ch.XIII. and an incorruptible state; between the wretched enjoyment of things that cannot satisfy the Senses, and the enjoyment of a universal Good that can fill all the desires of the Soul; as between a inch of Time and entire Eternity; between Nothing mask'd with a false appearance, and infinite Felicity.

2. The consideration of the Souls immortality should reconcile our affection to all things that may befal us here, so far as they are preparatory for our welbeing in the future state. The original Principle from whence are derived all Rules for practice, and of main influence upon our Comforts is, that Man is created for a supernatural happiness hereafter, and that present things are to be chosen or refused with re-Spect

spect to our obtaining of it. For Ch. XIII. the means, what-ever they are in their absolute nature, yet consider'd as such in order to an end, are qualified and become either good or evil, as conducive to it, or unprofitable, and prejudicial. A Way that is thorny or dirty, or steep or stony, is good if it leads me to my Country where I can only live happily. On the contrary, a plain flowry carpet Way is bad, that leads me from it. Now since the present life conveys us to another, Poverty or Riches, Sickness or Health, splendor of Name or Obscurity, an high or a low Condition, become good or evil to us, and accordingly are eligible, as they prepare us for our last and blessed End, or divert us from it. If the clearness of this principle be obscur'd, we shall stumble every step,

270

Ch.XIII. Step, and wander from the way of life. But duly considered, it makes us judg of things as they are, not as they appear. This unravels the doubts of the intangled Mind, corrects the mistakes of the erring Eye, levels the greatest Difficulties, clears all the Objections against Providence, and makes an afflicted state not only tolerable, but so far amiable as it promotes our supream Happiness. Let us consider the two Worlds, the visible wherein we are, and the invifible to which we are going, and impartially compare what is proper to the one and the other. The present and the future, the senfible and divine, the apparent and real, the transitory and perpetual happiness. And what reference these two Worlds have to Man, the one ferves him only as a Pafsage,

sage, the other is his ever blessed Ch. XIII. Country. Therefore what-ever the prelent state has of sweet or bitter, whatever is desir'd or fear'd, as it passes with Time, should little move us. Who is there, unless disorder'd in his Mind, that when the Sun is present in its full lustre before his eyes, rejoyces to have, or is forry that he has not a Candle, that he may see more clearly? And this Life to Eternity is not so much as a spark of Light to the Sun, and accordingly the Prosperity or Adversity of it should not transport us to an excess of Joy or Sorrow, but with an equal temper of Mind, and calm Affections, we should receive the dispensations of Providence.

3. How just is it that the Soul should have the preeminence in all

ch. XIII. all respects above the Body. The one is the fading off-spring of the

Earth, the other of an heavenly. extraction, and incorruptible naextremus ide- ture. When | Pherecides the Assyrian ota, vel que first taught among the Grecians the abjecta muli- doctrine of the Souls Immortalicredit anime ty, his discourse so prevail'd on immortalita- Pythagoras of Samos, that it chang'd tem? Quod apud Gracos him from an Athleta into a Philoolim primus sopher. He that before wholly at-Pherecides tended upon his Body to make it Assyrius cum excel in strength or agility, that he difputaffet , Pythagoram Samium ilimight contend victorioully in the us disputatio- Olympick Games, then made it nis novitate

nis novitate his business to improve and adpermotum, ex
Athleta in vance his Soul in Knowledg and
Philosophum Vertue. And if the glimmering
convertit.
Nunc vero appearances of this great Truth

quod ait Ma- were so powerful upon him, how,

Assyrium vulzo nasci- certain discoveries of it be opera-

tur. Aug. Ep. tive to make us chiefly regard the ad Volust.

interest of our immortal part. Ch.XIII. The state of Nature requires, that Reason should have the supremacy in Man, and Sense should obey; but if the lower part tyrannises. over the superiour, and that which was so offensive to Solomon, to see Servants on horseback, and Princes walking on foot, be verified in a more ignoble sense, 'tis the greatest degeneracy and vilification of the humane nature. Now the predominant Object discovers what is the ruling faculty. If sensual things have the superior esteem and love, Sense reigns. And what a contumely is it to Man, when the Understanding, that was made to contemplate Objects of a spiritual sublime nature, is principally exercised for the acquiring of earthly things, and the Affections that are capable of enjoying heavenly

274

Ch.XIII. venly delights, run with a full stream in the channels of Concupiscence. As if the reasonable Soul were not for higher ends than to be the slave of the Body, to be imployed to digest the confused Chaos of Meats and Drinks wherewith 'tis fill'd, to give it a quicker perception of its pleasures, & keep it from corruption for a time. sensual Wretches could obtain what the unclean Spirits desir'd of our Saviour, when dispossest of the man in the Gospel, they would request in their last hour when they are ready to be cast out of the Body, permission to enter into the Swine, and wallow in mire and filthiness. This is an indignity equally dishonourable and pernicis As 'twas said of Caligula; Nec Servum meliorem, nec detersorem Dominum, while a Subject none more

more obedient, but when advanc'd Ch. XIII. to the Throne, he became the Reproach of the Empire, and Plague of the World: So while the Body obeys the sanctity and sovereignty of the Mind, 'tis an useful Instrument, but if it usurp the Government, the Spirit is deprest in the most ignominious Captivity, and Man becomes like the Beafts that perish. Briefly, the common fountains of Temptation are Pleafure and Pain that affect the outward senses, and 'til the Soul has an establish'd dominion over the Body, 'tis continually expos'd to ruin by fleshly lusts that war against it.

The proper business of Man is to purifie his Spirit from all Pollutions, to adorn it with all Graces in order to its everlasting Communion with the Father of Spirits. And though in this state of union with flesh, he cannot be always

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Ch.XIII. contemplative, nor exercised in the highest and noblest work, but must relax his intense thoughts by refreshing intermissions, yet all that is allowed the Body, must be only to make it more ready & difposed for the service of the Mind. But alas! the Soul that should be incomparably dearest to us, in respect of its preciousness and danger, is neglected as the only defpicable or lafe thing belonging to us. Of the twenty four hours in the day how much is wasted on the Body, how little is given to the Soul? as if all the time were lost that is spent on it, when itis truly gain'd. What an unequal division is this? Can there be imagin'd a more hurtful and monitrous profusenels, and coverousness in the same persons? If the Body be shaken with Diseases, what are they not willing to do,

or patiently to suffer, to recover Ch.XIII. lost Health? Long and rigorous Diets to overcome some obstinate Humours, Potions distasteful to the Palat and painful to the Stomack, Sweatings, Bleeding, the Knife, and the Fire, to cut off the gangreen'd part, and sear the vel-Iels, and many more sharp Remedies 'tis counted prudence to suffer, to preserve the life of the Body. And can that be preserved always? No. All this is done not to escape, but to delay Death for a time. If we are so sollicitous that the mortal Body may dye a little later, shall we not be more diligent and careful that the immortal Soul may not die for ever?

4. This should make us set a just value upon time, and consecrate it to those things that are preparatory for the future state of blessedness. Indeed the present

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Ch.XIII. Life, though spun out to the utmost date, how short and vain is it? But as 'tis the price of Eternity, and our wel-being hereafter depends upon it, 'tis above all esteem precious. When * Popilius, by order of the Roman Senate, required Antiochus to withdraw his Army from the King of Egypt, and he desired time to deliberate upon it, the Roman drew a Circle with his Wand about him, and said, In hoc stans delibera, give a present Answer before you move out. Thus Eternity, whose proper Emblem is a Circle, a Figure without

end, presents to us Life and Death, that after a short time expects all

men, and here we must make our choice. And shall a mortal cold-

ness possess us in an affair of such importance? We cannot so fast

repair the ruines of the Body, but

that every day Death makes near-

er approaches, and takes away Chixili. some spoils that cannot be recovered, and will shortly force the Soul to leave its habitation; and shall we not secure a retreat for it in the Sanctuary of Life and Immortality?

Can any make a Covenant with Death? Is it to be overcome by the strength of the young, or appeafed by the tears and supplications of the old? 'Tis equally invincible and inexorable. The greenest Age is ripe for dying; the Fruit that does not fall, is pluck'd and gathered. Every one: is under the same sentence, and so far equally disposed to dye. None can assure himself the continuance of a day, and shall we be desperately careless of our main Concernment? shall we waste this unvaluable Treasure in idleness, or actions worse than idleness? shall

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we

Ohixill. we spend it to purchase transient vanities? The gaining the whole

vanities? The gaining the whole World is not worth the expence of this light of Life. Twas given us for more excellent ends, to work out our own Salvation, to secure our everlasting Interest. How should we redeem every hour, and live for Heaven? This is our chief and indispensible affair, and the neglect of it for a day, is of infinite hazard. Our season is short, our omission irreparable. If we could clip the wings of Time, and stop its flight, there might be some pretence for delay; but the Sun drives on apace, we cannot bid it stand still one hour. | Our diligence in improving Time should be equal to its swift motion: We should speedily draw from it what's necessary, as from a rapid Torrent that will quickly be dryed up.

|| Cum celeritate temporis
utendi velocitate certandum: tanquam ex torrente rappido,
nec semper
casuro cito
bauriendum
est. Senec.de
brevit. vit.

Twas a wife Answer to one ChixIII. that ask'd why the * Lacedemonians *Plus Aports.
were so slow in passing Capital *Plus Aports. Judgments; why so many Examinations taken, so many Defences permitted to the Accused; and after Conviction & Sentence, fuch a space of time before Execution. The reason of it is, because an errour in that case is incorrigible. They might kill the Living, but could not revive the Dead. Now, since after Death is inflicted on the guilty Soul 'tis lost for ever, how should it stop Men in the voluntary and precipitate Condemnation of themselves, by the wilful rejecting of the Grace, that is offered to them upon their present acceptance?

From what has been discours'd, that 'tis the most necessary and highest point of Wildom, to con-

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282

Ch.XIII. duct our Lives with a respect to the Tribunal above, that will pals a righteous and unchangeable Sentence upon Men, for all the good and evil done here. The Confequence is so manifest and palpable that nothing but perfect Madness can deny. If there be a spark of Reason, a grain of Faith, the Mind must assent to it. For if Prudence consist in the choice and use of means to procure the Good we want, and in preventing the Evil we justly fear, certainly according as the Good is more noble and difficult, or the Evil more dangerous and destructive, the more eminent is the Wildom in obtaining our end. Now what is the chief Good to which all our defires should turn, and our endeavours aspire? What are Crowns, Scepters, Robes of State, Splendor of Jewels, Treasures, or whatever

ever the Earth has in any kind or Ch. XIII. degrees of good? They are only the little entertainments of the Body, the viler part of Man: But the perfect and perpetual Fruition of God, is the Bleffedness of the Soul, and infinitely excels the other. And proportionably 'tis not the loss of temporal things that is the greatest Evil, but the losing Heaven and the immortal Soul is above all degrees of valuation. Now 'tis strange to amazement, that those who profess to believe these things should live in a constant opposition to their belief. How vigorously do they prosecute their secular designs? they build Estates, and make Provisi- || Omnia tanons tanquam semper victuri, as if they quam mortawere eternal Inhabitants here. But Omnia tanhow remiss and cold are they in quam immororder to Heaven? and to escape tales concu-] the de brev.vit.

CHXIII the Wrath to come. Libertines are uniform and regular according to their Principles; they are Infidels, and live as Infidels: there's no contradiction between their thoughts and actions. The remembrance of Death rather inflames than checks their Appetites to sinful pleasures; as the sprinkling Water does not quench the Fire, but makes it more fierce. They know they shall continue here but a fhort time, and resolve to make the best of it for carnal purposes. But infinite numbers of those who in title are Citizens of another World, and declare their belief of a future state, yet are as careless to prepare for it, as if the great Judgment, and the dreadful Eternity that follows, were Romantick Fables. They are Believers in their minds, and Infidels in their lives. From

From whence comes this mon-Ch. strous Composition of two Extreams, so contrary and difficult to be united, as the Sun and Darkness, or Fire and Water in their actual forms? For Men to believe there is a Heaven, and to be in love with the Earth; to believe an everlasting Hell shall be the reward of Sin, and yet to go on in Sin? O the sortish Folly of Men! What enticing Sorcery perverts them? 'Tis because, that temporal things are sensible and present, and eternal things are spiritual and future. But how graceless and irrational is this? Has not the Soul perceptive faculties as well as the Body? are not its objects transcendently more excellent? Is not its union with them more intimate and ravishing? Must the sensual Appetites be heard before Reason,

Ch. XIII. Reason, and the Soul be unnaturally set below the respects of the Body? If the most splendid temprations of the flesh are but dross to the happiness of the Spirit, is it not true Wisdom to distinguish and despise them in the comparison? For this end God has plac'd us in the World, that with equal Judgement we may ballance things, and preferring the great and solid Good before a vain appearance, our choice may be unconstrain'd, and his mercy take its rise to reward us. And how foolish is it to neglect eternal things because they are future? Is it not a common complaint that Life is short, that it flies away in a breath? and if Death be so near, can Eternity be so distant? Besides, do Men want an understanding to foresee things to come? In their ProProjects for this World, how Ch. XIII. quick-sighted and provident are they, to discover all probable inconveniencies afar off, and lay the Scene to avoid them? And is Reason only useful in the affairs of the Body, and must Sense, that cannot lee an hands-breadth beyond the present, be the guide of the Soul? Well, though the most powerful Reasons, the most ardent Exhortations, and stinging Reprehensions cannot prevail with the Sons of the Earth now to be apprehensive of the Evils that threaten them, but they live in a blind manner regardless of the Soul, yet in a little while Extremities will compel them to open their eyes. When they are departing hence, with one foot upon the brink of Time, and the other lift up to enter Eternity, how will they be aftonish'd

Ch.XIII.

nish'd to see the distance between this World and the next, which seem'd to them so wide, to be but one step? The present Life, that in their imaginations would never end, and the future that would never begin, (so intent were they for the provisions of the one, and neglectful of the other) behold the one is gone, and the other come. Time is at their back with all its vanities, and Eternity before their faces with its great realities. How are their thoughts and discourses changed in that terrible hour, that will decide their states for ever? they did foolishly for themselves, but then speak wisely for the instruction of others. How piercing and quick are their apprehensions then of Heaven and Hell, which before were neglected as unworthy of regard, or onely touch'd

toucht the surface of their Souls? Ch.3 what amazement, what dejection of Spirit, to find themselves in a sad unpreparedness for their great Account? the remembrance, that for the poor advantages of time, they forfeited Eternal Glory, and ventur'd on Eternal Misery, cuts more forely than the pangs of Death. But suppose they harden their hearts to the last minute of life, and are more stupid than the Beasts that tremble upon a precipice, at the fight of extream danger, yet a minute after Death, (O the heavy change!) when they Shall feel themselves undone infinicely and irrecoverably, fierce and violent workings will be in the mind? what a storm of passions rais'd? But then Repencance will be with perfect forrow, without the least profit. are

Ch.XIII. are no returns to the possibility of mercy.

I will conclude this Discourse with a passage from the most humble and excellent St. Auftin. He bewails, in his Confession, his long bondage under Sin. His carnal lusts, adher'd as closely to him, as the Ivy twines about the Oak, that there can be no separation without eradicating it, and plucking the Bark off the Tree. He felt an inward continual Combat between the Flesh and Spirit. He often shook the Chain wherewith he had voluntarily bound himself, but had not the resolution to break it. And thus for a time his Judgment abhor'd what his Affections were enclin'd to, and he was neither victorious nor vanquish'd. But when God was pleas'd by his omnipotent Grace

to set him at liberty, the last and Ch. XIII. most violent Assault of the Flesh, and that which made his Converfion most difficult was this; His Youthful Lusts presented themselves to his Imagination, and as that impure Mistress did with chast Joseph, I shook the Garment of his Flesh, and whisper'd, Will bant vestem you renounce us? shall there be am, & mura divorce between you and your murabantdiancient Loves for ever? shall not & a momento this or that defire of the Senses be ifto non ericontented for ever? And what was that for ever? it only signified the num? & à Thort remainder of his time after momento isto thirty three years, which was then bi boc et ilhis Age. And this is the most ef- lad ultra in fectual hinderance of the reclaiming of Sinners Itill. They will not be induc'd to make an irrevokable, unreserv'd dedication of themselves to God, and firmly to

Succutiemeam carnemittisne nos? mus tecum ultra in æternon licebit tiCh.XIII. are no returns to the possibility of mercy.

I will conclude this Discourse with a passage from the most humble and excellent St. Austin. He bewails, in his Confession, his long bondage under Sin. His carnal lufts, adher'd as closely to him, as the Ivy twines about the Oak, that there can be no separation without eradicating it, and plucking the Bark off the Tree. He felt an inward continual Combat between the Flesh and Spirit. He often shook the Chain wherewith he had voluntarily bound himself, but had not the resolution to break it. And thus for a time his Judgment abhor'd what his Affections were enclin'd to, and he was neither victorious nor vanquish'd. But when God was pleas'd by his omnipotent Grace

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|| Succutiemeam carnemurabantdimittisne nos? ultra in eternon licebit ti-

Ch.XIII. resolve never to taste forbidden sweets more, but always abhor the relish of them. But if it be so hard and intolerable always to abstain from unlawful pleasures, and much more to suffer pain in the short space, the moments of this Life, that it seems an Eternity to corrupt Nature, what will it be in the true Eternity to be depriv'd of all Good, and tormented with all Evils, despairing of release, or quenching one spark of that terrible Fire? O that Men were wife, to consider their latter end, and the consequences of it, their Mortality and Immortality.

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THE

CONTENTS

OF THE

CHAPTERS.

Chap. 1. pag. 1.

Theism is fearfull of publick discovery. Three heads of Arguments to prove the Being of a God.

1. The visible frame of the World, and the numerous Natures in it, exactly modelled for the good of the whole, prove it to be the work of a most wife Agent. The World considered in its several parts. The Sun in its scitua-

tion,

The Contents

tion, motion, and effects, declare the Providence of the Creator. The diurnal motion of the Sun from East to West is very beneficial to Nature. The Annual course brings admirable advantage to it. The gradual passing of the sensible World, from the excess of Heat to the extremity of Cold, an effect of Providence. The constant Revolutions of the Day and Night, and of the Seasons of the Year, discovers that a wise Cause orders them.

Chap. 2. pag. 19.

The Air a fit medium to convey the Light and Influences of the Heavens of the lower World. Tis the repository of Vapours that are drawn up by the Sun, and descend in fruitful showers. The Winds of great benefit. The separation of the Sea from the Land the effect of great Wisdom and Power. That

of the Chapters.

That the Earth is not an equal Globe, is both pleasant and useful. The League of the Elements considered. Excellent Wisdom visible in Plants and Fruits. The shapes of Animals are answerable to their properties. They regularly act to preserve themselves. The Bees, Swallows, Ants, directed by an excellent mind:

Chap. 3. pag. 34.

The Body of Man form d with perfect design for Beauty and Usefulness. A short description of its parts. The sabrick of the Eye and Hand admirably discovers the Wisdom of the Maker. The erect stature of the Body sitted for the rational Soul. Man by speech is sitted for Society. How the Assections are discovered in the Countenance. The distinction of Persons by the face, how necessary. The reasonable Soul the image of a wife and voluntary Agent.

V 4 Cha

The Contents

Chap. 4. pag. 51.

The vanity of Epicurus's Opinion of the Worlds original, discovered, from the visible order in all the parts of it. Chance produces no regular effects. The constant natural course of things in the World, proves that 'tis not framed nor conducted by uncertain Chance. The World was not caused by the necessity of Nature. In the search of Causes the mind cannot rest till it comes to the first. Second Causes are sustained and directed in all their workings by the first. The Creator, though invisible in his Essence, is visible in his effects.

Chap. 5. pag. 71.

The beginning of the World proved, from the uninterrupted Tradition of it through all Ages. The Invention of Arts,

of the Chapters.

Arts, and bringing them to perfection, an Argument of the Worlds beginning. The weakness of that Fancy, that the World is in a perpetual Circulation from Infancy to Youth, and to full Age, and a decrepit state and back again, so that Arts are lost and recovered in that change. The consent of Nations a clear Argument that there is a God. impressions of Nature are infallible. That the most Men are practical Atheists; that some doubt and deny God in words, is of no force to disprove his Existence. There are no absolute Atheists. Nature in extremities has an irresistible force, and compels the most obdurate to acknowledg the Deity.

Chap. 6. Page 22.

The belief of the Deity no Politick Invention. The afferting that 'tis necessary to preserve States in order, is

The Contents

a strong proof of its truth. No History intimates when this belief was introduc'd into the World. The continuance of it, argues that its rife was not from a Civil Decree. Princes themselves are under the fears of the Deity. The multitude of false Gods does not prejudice the natural notion of one true God. Idolatry was not universal. The Worship of the only true God is preserved where Idolatry is abolished.

Chap. 7. pag. 105.

The duties of understanding Creatures, to the Maker of all things. Admiration of his glorious Perfections visible in them. This is more particularly the duty of Man, the World being made eminently for him. The Causes why the Creator is not honour d in his Works, are Mens ignorance and inobservance. Things new rather affect us, than

of the Chapters:

than great. An humble fear is a necessary respect from the Creature, to the Divine Majesty and Power. Love and Obedience in the highest degrees are due from men to God, in the quality of Creator. Trust and Reliance on God is our duty and priviledge.

Chap. 8. pag. 146.

The Immortality of the Soul depends on the conservative influence of God. Natural and Moral Arguments to prove that God will continue it for ever. The Soul is incapable of perishing from any corruptible principles, or separable parts. Its spiritual nature is evident by the acts of its principal faculties. The Understanding conceives spiritual objects; is not confined to singular and present things: Reslects upon it self: Corrects the errors of the sense: Does not suffer from the excellency of the

The Contents

the object. Is vigorous in its operations when the Body is decayed, which proves it to be an immaterial faculty. An Answer to Objections against the Souls spiritual nature. That the first notices of things are conveyed through the Jenses, does not argue it to be a material faculty. That it depends on the temper of the Body in its superior operations, is no prejudice to its spiritual nature.

Chap.9. pag. 170.

The Asts of the Will considered.
Its choice of things distast ful to Sense, and sometimes destructive to the Body, argue it to be a spiritual principle. The difference between Man and Brutes amplified. The spiritual operations of the Soul may be performed by it self in a separate state. This is a strong proof God will continue it. The Platonick Argument that Man unites the two orders

of the Chapters.

orders of Natures, intelligent and sensible, immortal and perishing.

Chap. 10. pag. 181.

The moral Arguments for the Souls Immortality. The restless desire of the Soul to an intellectual eternal happiness, argues it survives the Body. The lower order of Creatures obtain their perfection here. It reflects upon Nature, if the more noble fails of its That wicked men would choose annihilation, rather than eternal torments, is no proof against Mans natural desire of Immortality. The necessity of a future state of Recompences for moral actions, proves the Sout to be immortal. The Wisdom of God, as Governour of the World, requires there be Rewards and Punishments annext to his Laws. Eternal Rewards are only powerful to make men obedient to them in this corrupt state. Humane wone Laws are no sufficient security of Vertue, and restraint from Vice.

Chap. 11. Page 198.

The Justice of God an infallible Argument of future recompences. The natural notion of God includes Justice in Perfection. In this World sometimes Vertue and Vice are equally miserable. Sometimes Vice is prosperous. Sometimes good Men are in the worst condition. The dreadful consequences of denying a future state. Gods absolute Dominion over the Reasonable Creature, is regulated by his Wisdom, and limited by his Will. The essential beauty of Holine S, with the pleasure that naturally results from good actions, and the native turpitude of Sin, with the disturbance of the mind reflecting on it, are not the compleat recompences that attend the Good and the Wicked.

Chap.

Chap. 12. Page 223.

Two Arguments more to prove fature recompenses. Tis not possible for civil Justice to despense rewards and panishments according to the good and evil actions of Men. All Nations agree in the acknowledgment of a future state. The innocent Gonscience is supported under an unjust Sentence, by looking to the superior Tribunal. The courage of Socrates in dying, with the cause of it. The guilty Conscience terrifies with the apprehension of Judgment to come. Tiberius his complaint to the Senate of his inward tortures. An Answer to the Objection, that we have not sensible evidence of what is enjoyed, and what is suffered in the next life. Why Sin, a transient act, is punished with Eternal Death.

Chap. 13. Page 257.

What influence the Doctrine of the future state should have upon, our practice. things. And reconcile our effections to any condition here, so far as it may be an advantage to prepare us for the better World. The chiefest care is due to the Immortal part. The just value of Time, and how it should be improved. 'Tis the best Wisdom to govern our whole course of Life here, with regard to Eternity that expects us.

FINIS.

There is lately Reprinted a Book, entitled The Harmony of the Divine Attributes, in the Contrivance and Accomplishment of Man's Redemption by the Lord Jesus Christ. Or, Discourses, wherein is shewed, how the Wisdom, Mercy, Justice, Holiness, Power and Truth of God are glorified in that great and blessed Work. By W. Bates, D. D. Printed for Brahazon Aylmer, at the three Pigeons over against the Royal-Exchange in Cornhil

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